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Calvinist Contact

34th YEAR OF PUBLICATION, NO. 1626 JANUARY 6, 1978

Dordt College Band on tour. See page 4.

focus

Denominations co-operate

BOLTON, ONT. (CCP) — In the first of what may be a series of co-operative seminars, representatives of 12 denominations gathered at Cedar Glen to learn more about "church planting", the beginning of new congregations.

The 40 participants heard an American church growth consultant warn that super-churches with very large memberships are not the answer. "They tend to feed off smaller churches," said Dr. Hollis Green, of Luther Rice Seminary in Florida.

He had two practical suggestions for beginning new congregations in developing areas. First, don't spend time taking surveys. "By the time you get around to doing something, half the people surveyed may have moved away". Second, new churches must be built where they can be seen, beside regular traffic flow. "People will drive ten miles to church if it is on the same road they drive ten miles to work. Send them off to church in the opposite direction and they won't go two miles."

The Fellowship Baptists in Canada reported its aim was to double its 400 churches during the 1980s. The Presbyterian Church in Canada has an objective of 50 new congregations.

Other denominations represented at the seminar included the Lutheran, Roman Catholic, Anglican, Associated Gospel, Wesleyan, Free Methodist, Christian and Missionary Alliance Churches and the Church of the Nazarene.

New Regular Column

Another regular feature is being introduced to Calvinist Contact readers this week. A weekly column appears on page 9 and features practical guidelines to making wills, long-term planning, management of possessions, and taxation... all from a Christian perspective.

It is presented jointly by Calvinist Contact and Christian Stewardship Services. The column will consist of short pieces on a variety of money matters, stewardship from a Christian perspective, and practical suggestions.

Christian management of our lives, often labelled as stewardship, affects everyone. This regular column will touch on these practical areas of life. A series on wills starts this week.

Readers are encouraged to react to the columns and to send in questions on matters of interest to C.C. readers. They will be answered in future columns by qualified personnel.

ChristianYouthCorps volunteer service program

by Nick Vander Kwaak
Staff Chaplain
Pine Rest Hospital, Grand Rapids

Last summer, 12 eager young people spent six weeks at Pine Rest Christian Hospital as volunteers in a work-learning program. All were high school graduates, some were already enrolled in colleges, others had already entered their careers and took time off to join the Christian Youth Corps (CYC) program. They came from different parts of the U.S.A. and Canada; four were from Ontario, two from California, others from the midwest.

They contributed their love and skills to the ongoing work of the hospital and patient needs as they spent the major part of their time involved in direct patient care. Some were assigned to hospital programs where we treat the mentally retarded; others worked with long-term adult patients and the aged; still some were involved in children's and adolescent services. The hospital benefited from their help and so did many patients. The volunteers learned a lot about the operation of a mental hospital, what mental health is all about and what career choices are available in mental health services today.

Since the time for recruiting new volunteers for our 1978 CYC program is now approaching, I would like to share a few items of information about it, hoping to arouse the interest of our youth in offering themselves and their time to Pine Rest Christian Hospital next summer.

The CYC program is sponsored by Pine Rest Christian Hospital in cooperation with the Young Calvinist Federation. It is a special part of the Summer Workshop in Ministries program. The purpose of CYC ministry is to acquaint interested young people with the many different aspects of the functioning of a mental hospital, to promote mental health in general and Pine Rest Christian Hospital as a mental health resource centre. Also, the CYC program stimulates an interest in young persons to choose a career in the mental health field or helping professions.

Next summer the program will run for six weeks, from the middle of June to the end of July. Approximately 32 hours per week are for work on the various assigned units where volunteers assist staff in patient care and programs. Two days per week are set aside for educational and recreational activities. The volunteers have an opportunity to listen to a variety of lecturers and meet experts in different areas of mental health services. If volunteers are interested in receiving college credits for their experience, that can be arranged, providing they write a paper on a subject matter of their choice. We also provide opportunity for continual spiritual growth and maturing through Bible study and growth groups. Enjoyable recreational activities are built into the program as well.

We encourage interested high school graduates to apply by writing the volunteer coordinator at Pine Rest Christian Hospital, 6850 S. Division Ave., Grand Rapids, Michigan 49508. Requests for application forms should be in by February 15, 1978, and returned by March 15, 1978. You will be responsible for your own transportation to Grand Rapids, but housing and food will be supplied by the hospital. The cost of the six week program, which includes room and board will be approximately $200. This is paid for in some cases by the individual volunteer; in other cases by the family or church. In many cases, however, the area Young Calvinist League helps pay for the cost of this program, just as leagues often do for young people involved in the Summer Workshops in Ministries program. We encourage young men, as well as young women to apply.

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NEXT WEEK

Church in the 19th Century

ViewPoint

Some things just don't change

by Keith Knight

It was 34 years ago that they last met. They were in their mid-30's then and the place was Hungary. A brother and sister. Both tough and strong then. The war was on then and their lives became separated during an attack.

They met again on Canadian soil last week, the first time since 1943. He was no longer the tough army soldier and she had lost that youthful exhuberance. Their appearance had changed, logically. He was balding, she was suffering from arthritis. They had gone through a lot since the war, and time had engraved its mark on their faces.

At this time of the year we become keenly aware of change: we leave behind one year and venture into a new one. We realize that we are getting a year older and that we already have gone through a lot of change this past year. We looked at that in last week's issue.

But in these times of change we are repeatedly awestruck by the Bible's interwoven message that God does not change. It comes out beautifully in Hebrews: "Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; they will perish, but thou remainest; they will grow old like a garment, like a mantel thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end."

That's the New Testament promise which underscores the entire Bible's message: Believe in Him and you will have eternal life ... because He never changes. You know, it is interesting that the writer of Hebrews, in looking for the right words to describe God's "everlastingness", quotes directly from Psalm 102. The above quote out of Hebrews can also be found in that Psalm. The Psalmist discovered that God was changeless in Old Testament times and the writer of Hebrews rediscovers that in his New Testament writings.

But when we say: Thou art the same, we must ask: Compared to what? God is the same when contrasted with man, with man's emotions and moods, and when contrasted with nature.

Our moods and our emotions change with the wind. We can be happy, sad, depressed, joyous. We can love somebody one day and hate him the next. When it comes to our relationship with our Lord, our moods seem to change as quickly. Sometimes we feel that we could die for Him; sometimes we deliberately deny knowing Him. But "Thou art the same". God is loving, kind, our Rock of Ages.

God is the same when contrasted with nature. He has moulded the Rocky Mountains with His mighty hands and has dented the earth to form the Great Lakes and Niagara Falls, just as a mother makes a crust for her pie.

He has painted the sky with varying shades of blue and touched up the creation with whisps of white cloud. It is as easy for Him to replace the heavens and this earth with something else as it is for us to discard an old dress and put on a new one.

Just as the change of a dress will not change the nature of the wearer, neither will all the changes of creation or nature affect the power of God's hand. Seasons come and go, the clock continues to tick, our lives change by the minute but "Thou art the same."

During these past few minutes as I was writing this editorial, the temperature dropped by five degrees, the sun changed to cloud, hundreds of cars drove by on their way to an office or a factory or a store somewhere. Our lives mean change for us but they are rooted in a changeless God who asks us to put our faith and our lives in Him.

Keith Knight

NewsViews

Canadian Reformed Church reaches out

The 17 delegates to the General Synod of the Canadian Reformed Church, meeting in Coaldale, Alta., accomplished a great deal of work affecting not only the internal life of the denomination but also her relationship with other churches.

The men, representing churches from across the continent, made a number of major decisions which required the wisdom of Solomom and the patience of Job. As a result, the denomination continued to move forward in dealing with issues pertinent to her ministry in Canada.

An advisory committee dealing with dialogue with the Christian Reformed Church made a number of recommendations and conclusions, all of which were adopted by Synod. While the recommendations and conclusions were not released to the denomination through its publication, Clarion, the major decision was. Synod decided unanimously to re-establish contact with the Christian Reformed Church.

Canadian Reformed Church members had a natural curiosity concerning synod's pending decision on contact with the Orthodox Presbyterian Church. Two churches urged their synod to establish a fraternal relationship with the Orthodox Presbyterian Church. Synod decided to offer the OPC a temporary relationship called "ecclesiastical contact." A committee was appointed to "be diligent by means of continued discussions to use the contact for the purpose of reaching full correspondence."

It was pointed out that denominational contact with the OPC dates back to 1962 and discussions have continued during the past 15 years in limited form. Synod this year made the following declaration, deciding "with thankfulness, to recognize the Orthodox Presbyterian Church as a true Church of our Lord Jesus Christ as confessed in Article 29 of the Belgic Confession." It did point out, however, that differences would not be put aside, and chose the temporary relationship — ecclesiastical contact — over a sister church relationship with the OPC.

The Canadian Reformed Church continues to vigorously correspond with sister churches such as De Gereformeerde Kerken in Nederland, Die Vrye Gereformeerde Kerke in Suid-Africka and The Free Reformed churches of Australia, and to have representatives attend their general synods if invited and feasible. They are also establishing active contact with the Presbyterian Church in Korea.

Such news of inter-denominational activity is good.

The triannual gathering of the General Synod will meet again in 1980 with Smithville, Ont. as convening church. At that time it will look at major revisions in the language of the confessions and in the Book of Praise as well as re-evaluate its relationship with various Reformed denominations.

Rev. W.W.J. Van Oene, chairman of synod and editor of Clarion, writes, in connection with appointments of committees to look at various Bible translations, that the danger exists that our church life becomes "synodically regulated". He is indeed right and that danger is not peculiar to the Canadian Reformed denomination. Other churches within the Reformed family are faced with a similar danger where congregations seek synodical approval or disapproval of certain lifestyles.

Growth in the Lord

by Dr. Jack Fennema

The Christian day school is multiplying rapidly across North America. The evangelical Protestant community is becoming disenchanted with the predominant philosophy found in the public schools today, that of secular humanism. Christian parents are beginning to see quite clearly the need for education that is Christ-centred.

There was a time, perhaps as recently as fifteen years ago, that the schools which belonged to the National Union of Christian Schools (NUCS) far outnumbered those which did not belong. The schools that were supported primarily by the members of the Christian Reformed Church were in the vast majority. But times have changed. The Christian schools that do not belong to the NUCS far outnumber those that do.

Such a rapid growth in the number of Christian schools forces us to deal with an important question — What kind of Christian schools do we desire for our children and for our communities? For there are as many different kinds of Christian schools as there are different denominations. As our schools seek to increase their enrollments, and as other Christian schools are being established within our communities, it is very important that board members, teachers, and parents understand the distinctive nature of their particular school. And they should be able to share that distinction with persons who are just recently becoming acquainted with the idea of Christian day schooling.

In answer to the question "What kind of Christian school?" my reply would be "reformed". And even if we were to choose not to use the actual word "reformed" within our promotional materials, those persons who are responsible for setting the tone and direction of the Christian school should be guiding the school from "reformed" principles.

But there is some confusion over what one means by a "reformed" Christian school. In this article and the next few, I shall outline the various viewpoints on what "reformed" really means. There are probably four basic viewpoints. Each one is correct to a certain degree. But each one, if viewed in isolation from the others, is limited. The four views are: *historical, denominational, confessional* and *cultural.*

Some would say that to be "reformed" means to emerge from the tradition of the Protestant Reformation. There is some truth to this, but there is more than just an *historical* origin to the term "reformed". The Lutherans, for example, came out of the Reformation, but their day schools do not claim to be "reformed" Christian schools are Protestant. They are not Roman Catholic or Jewish, and one could say that all schools which are historically "reformed" accept the three great doctrines of the Protestant Reformation: the sole authority of Scripture, salvation by grace through faith alone, and the priesthood of every believer. But those are just about the only meaningful distinctions one could make on a solely historical basis.

Others might say that to be "reformed" is to be a member of a particular denomination (or ethnic group) — Reformed, Christian Reformed, Canadian Reformed, or Free Reformed.

There is some truth to this *denominational* viewpoint as well, since those who claim to be "reformed" are usually members of churches which take the name "Reformed". But "reformed" has more to do with the way one interprets Scripture and views the world than it does with a particular denomination. Being "reformed" is not the exclusive domain of a particular denomination or ethnic group.

A third group might believe that being "reformed" means accepting certain reformed confessions, creeds, or catechisms. This *confessional* viewpoint certainly comes closer to the truth than the other two, because "reformed" finds its true and fullest meaning in one's beliefs and perspective. The creeds and confessions of the church put forth both a perspective of Scripture and a systematizing of the central truths of Scripture. But, here too, there are certain cautions one should exercise against being too limited in one's viewpoint.

LETTERS

Cycling provides solution to transportation problems

Dear Sir:

As I am concerned with our consumptive lifestyle, I would like to comment on the article by John Cook in the C.C. of Dec. 9 dealing with energy. In general, I am in agreement — we are often not aware that an acute problem exists, much less are we doing something about it. Not a very good account of our stewardship! I know John, and he is doing something about it: tinkering with solar heating.

I must take issue with one point, however: "...bicycle paths in our cities... are not bold, but rather naive". I disagree. It is true that our cities are not well laid out for cyclists. Many improvements are needed but they can be made. We must push for them.

This won't make the distances any shorter but even in a geographically large area such as Ottawa-Carleton, with a decent bicycle and the proper technique, the average person can cover the city easily. I also agree with him that for a family with small children such as his, the car is much handier, but even here, especially in the summer, the bicycle could be used if improved facilities were available. But much car driving is with one person per car: to and from work, etc., or only with adults or older children in the car. Here a bicycle is definitely useful. We must change our thinking.

Studies in the U.S. show that 60% of the energy used in urban transportation (all types) is used by cars doing trips of less then 2½ miles. Almost 2 out of every 3 gallons! In Canada, things may not be quite as bad; our per capita energy consumption is somewhat lower than in the U.S. Also our population density is less, giving rise to longer trips. But still! And it is precisely in these short trips, say up to 6-8 miles, that the bicycle is ideal. The extra time spent is not too great; you enjoy fresh air and get exercise, which you should take time for in any case.

This brings up the point of proper bicycling. We have to overcome user resistance. An old timer dutch man I talked with said "The bicycle? Never again! I did enough of that in Holland." We must realize that the typical 50-60 pound Dutch "1-speed" is about as similar to a light weight "10-speed" as a tractor is to a sports car. They are that different! So is the cycling technique. With a ten gear bicycle the idea is to use a gear low enough so your cadence (how fast your pedals turn) is high. Typically this should be at least 80 revolutions per minute, going to 95-100 for the more fit tourist. This lets your heart and lungs work and saves your legs from premature fatigue. Most people push much too high a gear and wear themselves out.

I hope this will encourage more people to take up cycling and make noise about better facilities. This will cut down on the use of the car and eventually give rise to different town planning: closer together and more community oriented. It will be a good way to show our christian responsibility in using our resources as well as developing our bodies. It would also make the cars we still have to use now (from time to time) last longer. Remember, it takes the energy equivalent of 100,000 miles of driving to build the average new car! Let your words become actions!

Bruce Timmermans
Touring chairman of the
Ottawa Bicycle Club
and active commuter cyclist
Ottawa, Ont.

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Interdenominational school in Orillia

Dear Sir:

At the present, the public school system is swaying precariously, its values deteriorating and its problems increasing. To suggest that all public schools are about to collapse would be an overdramatization. But certainly the morals of students are wavering, a problem so widely recognized now that more and more parents of public school children are searching for alternative forms of education. Among those searching are numerous Christians of other denominations.

This moral decline in the public school system is easily understood. Theirs is a confessional problem. The system as a whole, is so religiously neutral that opinions, rather than an ultimate authority, is accepted as the guiding norm. No wonder the moral confusion!

Our own Christian schools, based on God's Word as the ultimate authority and established because of our confessional desire to "do everything in the name of the Lord Jesus" (Col. 3:17), express the Christian's answer to the problem. Such Christian schools have, of course, existed for several decades in Canada and even longer in the U.S. and today the National Union of Christian Schools totals approximately 300 schools with an enrollment of 63,000 students.

The fact is this: as Christian Reformed denomination we have shown tremendous leadership in the area of Christian education. Now, with many years of experience under our belts, we are in possession of the one alternative to the public school system for which many Christian parents are searching. The question is this: may we keep this solution to ourselves or are we obligated to share our expertise in this area by actively promoting and encouraging committed Christians in other denominations to join with us?

Frankly, the position of the Orillia (Ont.) Christian School Society is that the blessing of Christian education may not be selfishly hoarded but can and must be generously shared with committed Christians in other denominations.

In brief, allow us to tell our story.

For ten years our children, in gradually increasing numbers, have been attending the Timothy Christian School in Barrie. A bus was purchased in 1972. Last year several other families from various denominations joined our society, already established in 1960, so that presently approximately 40 children travel the 70 kilometers back and forth to Barrie everyday.

Last March, pastors and leaders of eight evangelical churches were visited to see if there was an interest in opening an inter-denominational school in Orillia. Christians wanting to hear about Christian education were found. A meeting with the board and those interested was held in a local church and a steering committee was the result of a beautiful evening.

For several months this steering committee, comprised of a representative of each of the contacted congregations and two board members, met to iron out the constitution. Their end product is biblically based, reformed in character and it includes a statement on unity and Christian behaviour along the guidelines of Romans 14 and I Corinthians 13, a necessary item any time, but especially so when working with fellow believers across denominational lines.

With the approval of this constitution two new committees were formed. The land committee, including a former reeve of the township, was successful in finding a building location within the city limits, and a site plan has already been drawn up. The promotion committee planted articles in the local newspaper, gave interviews on Cable TV and held promotion meetings in nine congregations.

Ministers of participating churches are presently urging their members to become involved in the Christian school society and the school is prayed for regularly. The steering committee is following up the promotion work by speaking personally with all those who indicated interest. Many new members have signed up and contributions are beginning to come in. We are asking families to pledge the equivalent of a year's tuition and we are confident that the finances will be available to build the school this spring.

Working with Christians of other denominations has been quite an experience. The steering committee meetings continue to be a time of fine Christian fellowship with many opportunities for sharing our faith and our unique Reformed insights about Christian education in particular. It must be said, however, that this kind of sharing must be done sincerely. Responsibilities, decision-making, and board and committee work and positions must be equally distributed with no denominational favouritism. One must be sensitive to what offends and what does not (e.g. smoking) and even the schedule must be set with such things as Wednesday night prayer meetings kept in mind.

Through these activities our witness in this community has been strengthened. There is much greater Christian school support within our own congregation. And more and more we are becoming known as the Christian Reformed Church, rather than the Dutch Reformed church. A little thing, but important to us as another step toward getting ourselves out of our ethnic and denominational shell.

The Lord has richly blessed our efforts. Next year we hope to report that the christian school in Orillia is doing well. Meanwhile we are thankful to God for showing us one more reason why we, as Christian Reformed church in Orillia, were meant to be. And we are extremely happy to be able to offer leadership in Christian education when that is needed as it never has been before.

Peter Geus
Peter Siofstra

[Mr. Geus is an active member of the steering committee and the promotion committee. Pastor Siofstra serves the Orillia CRC and is involved in promoting the Christian school.

Bearable burden

Dear Sir:

Just a comment on the Nov. 11th article entitled, "The Evils of Smoking." L. Nymeyer of Cambridge writes, and I quote, "Nothing is unbearable for us except the cross of Jesus..." This statement was made in connection with the needs for smoking because the stresses and strains of life are too unbearable if one doesn't smoke. It has obviously not occurred to Mr. Nymeyer that the burden of being in a room, with a smoker indulging in his habit is also a burden quite bearable according to his own argument.

The article ought to be taken seriously however, by a smoker as myself but whenever I see someone pointing a holier-than-thou finger, I fight an irresistable urge to point one back.

John Van Manen
Oshawa, Ont.

Vanastra

Dear Sir:

I was very happy to see Bert Haverkamp's article in our C.C. It was about time that something was written and clarified about the situation in Vanastra.

I also regret to see letters being sent in that disagree with brother Haverkamp's remarks.

A book could be written to express the anguish and heartache the Vanastra project has caused in the Clinton, Goderich area. It was a mission project that was started with such love and dedication.

I was one of the first with many others, that helped to start it. We had rotten eggs and tomatoes thrown at us when we came. Someone stood watch outside while we taught Bible school, to see that our cars would not be damaged.

God blessed our work tremendously, to the point where we needed a full time minister. We did get one.

Readers, before you write to C.C. about this issue, find out the facts.

Agnes Kaptein
Bayfield

Church Page

Dordt concert band tours Ontario

The Dordt College Concert Band from Sioux Center, Iowa will visit four Ontario centres in January as part of its international tour. The band will visit St.Catharines on Jan. 11, Hamilton on Jan. 12, Bowmanville and Toronto on Jan. 13. The band is under the direction of Gerald Bouma.

Now in its 19th year, the band enjoys an enviable reputation as an excellent musical organization dedicated to praising the Lord through fine band literature. The 70 member band has toured extensively throughout the United States and Canada.

The band has also produced several records. The most recent release, including several selections from the current tour program, will be available by the time the band leaves on tour.

The band's program will include music which ranges from classic works to light music. Such works as Chant and Jubilo by MacBeth, Folk Festival by Shostokovich, and Latina by Bencriscutto will be performed. Featured soloist with the band is Jim Van Milligan, a senior euphonium player. The brass and woodwind sections will be featured in individual selections including Requiem and Ritual by Davis and Dido's Lamont by Purcell.

The 20 member stage band will perform at several high school assembly programs on the tour.

The concerts, are part of the 1978 winter tour.

Church News

CHRISTIAN REFORMED

Called

-to Georgetown, Ont., Rev. John DeJong of Fruitland, Ont.
-to Acton, Ont., Rev. J.W. Van Weelden of Grimsby, Ont.
-to Belleville, Ont., Rev. Henry Getkate of Sarnia (First), Ont.

New Abbotsford Church

On October 31st, Reformation Day, members of the first and second Abbotsford Christian Reformed Churches met for a joyous occassion in Abbotsford, B.C. The meeting was called to institute a third Christian Reformed Church in Abbotsford.

The four ministers of first and second church were in charge of the various stages of the service leading up to the calling of the names of the families and single members who did sign up to join this new church. In all, 76 families and 5 single members joined. The election of office bearers took place and the new church was instituted. The Rev. H. VanAndel from New Westminster brought greetings and congratulations from Classis British Columbia. It was a great service and everybody was socializing and making new friends while we waited for the counting of the ballots. For the time being we meet in facilities made available to us by our Mennonite Brethren in the area until we have our own.

The name Trinity Christian Reformed Church of Abbotsford was chosen by the members.

The consistory is very grateful for the excellent spirit among the members who mutually put in their efforts to build this new church. We hope to call our own minister soon. It's our earnest prayer that the Lord will continue to bless our efforts to build the church of Jesus Christ in the Abbotsford area and that the influence of Jesus Christ in the Abbotsford area and that the influence we have as Calvinists in this area may increase.

For the consistory:
John Dykstra

Address Change:
-As of January, until March 30 the address of Rev. J. Van Harmelen will be: 3704-4th Ave, Holmes Beach, Florida 33510.

CANADIAN REFORMED

Declined

-to Edmonton, Alta., Rev. C. Stam of Burlington, Ont.

New clerk

Edmonton, Alta.—Mr. A. Harke, 12824-120 Ave., Edmonton, Alta. T5L 2R1.
London, Ont.—John Heyink, 325 Southdale Road East, London, Ont. N6E 1A2.

FREE REFORMED

Called

-to Rotterdam (West), The Netherlands, Rev. C. Pronk of Grand Rapids, Mich.

NETHERLANDS REFORMED

Declined

-to Rotterdam (Ijsselmonde), The Netherlands, Rev. W.C. Lamain of Grand Rapids, Mich.
-to Emmeloord, The Netherlands, Rev. J.C. Westrate of St. Catharines, Ont.

In search of community

by John D. Hellinga

Rev. Hellinga is pastor of the Guelph, Ont. Christian Reformed Church.

I shall not forget the heart-rending complaints of one of my colleagues about his loneliness in the ministry. My brother had left his former charge, in which, through the years, he had not only become involved in the lives of his parishioners but had also immersed himself in classical and denominational work. When the call of the Lord came to work in another church and community, he was forced to break his ties with brothers and sisters with whom he had built up a meaningful relationship as pastor.

At the same time, he was abruptly cut off from his boards and committees and found himself as a man on an island, surrounded by strange faces but without any meaningful relationships.

When this brother and his wife visited us as neighboring pastor, I sensed my guilt and wondered how I could ever have been so insensitive to the needs of my brother. Certainly, I had been through these experiences myself, having moved several times not only from congregation to congregation but also from the United States to Canada and from Canada to the United States.

Right now, having been called away from the fertile fields of Orange City, Iowa, to a city church in Ontario, I somewhat identify with my friend's agony. This has caused me to reflect on this matter of ministers' moves and the consequent feelings of uprootedness and loneliness.

Under normal circumstances, the new congregation gives the pastor and his family a warm welcome. In many ways, ministers are a rather privileged and spoiled lot. The parsonage, often times a spacious home redecorated according to the tastes of a minister's wife, fully equipped with refrigerator and stove and in some cases even a washer and dryer, awaits his occupancy. The congregation may differ in size and there may be some differences between a rural and city, Canadian and United States church, still the similarities are much greater than the differences. All our churches are bound together creedally by the same Three Forms of Unity, function according to the same Church Order, and sing the same psalms and hymns in their worship services. Thus for most ministers the transition from one congregation to the other is rather smooth and under normal circumstances he will soon feel at home in the new charge to which the Lord called him.

Whence then, the heartaches and the frustrations caused by loneliness?

Our ministers are not only their own worst enemies, but also make it hard for their colleagues because they have a tendency to lock themselves up in their own congregations. Most of us preach vehemently against the sins of the individualism of society, but in practice we are the worst offenders. Under the guise of being too busy, we fail to establish meaningful friendships with our colleagues. Little do we realize that we need each other. Every minister knows that the ministry in today's world is a difficult assignment. We need each other and must establish a sense of community among ourselves. Regular meetings in which we share each other's needs, speak about our goals, and help each other to reach these goals are not just a luxury but are essential for the personal growth of the preacher and consequently for the well-being of the church he serves.

Our classis meetings do not meet these needs. The agenda of classis and synod is filled with the routine business of the church, and these assemblies do not provide ministers with the relaxed atmosphere they need for open, meaningful interaction.

We must not only keep our contacts limited to clergy, but we must also see that the church is part of the Christian community. And the leaders in our Christian community need each other.

Far too many ministers and Christian school principals and teachers practice a strict "sphere sovereignty", with the meaning "You stick to your domain and we will try to keep our own backyard clean"! When we ask our Christian educators why the Christian school movement is not growing, we hear the answer, "There is not enough emphasis on Christian education from the pulpit. The preacher gives us the idea that the church is the domain in the Kingdom that really counts, and he does not show enough interest in the school and our unique professional struggles".

Undoubtedly, there is a great deal of truth in this assertion. It is imperative, for the sake of the Christian community, that educators and ministers spend time together to air their common frustrations and to encourage each other to reach their common goals.

At this point I like to pay a compliment to Dordt College.

Dordt strives hard to be a college for the community. This young college is not just an academic institution where professors and students can interact, but Dordt has a powerful cultural formative influence in the Iowa community and the Reformed community at large. Preachers, educators, and its loyal constituents speak about Dordt as "our school" with our distinct Reformed outreach. Hats off to an academic community that has time to organize ministers' conferences, political gatherings, and social meetings even for the widows of the community!

Sad to say, this kind of community is not as evident in Ontario. Here we speak a great deal about Christian communal action, but I have received the distinct impression that the various "societal structures" go off on their own tangent and in their own individual direction. In spite of well-meaning leadership in various areas, it must be said that the Christian community here has not been as successful in creating a common Christian mind nor in getting our people behind common goals and objectives. According to some recent articles, written in The Banner by a Canadian minister, the difference between the United States and the Canadian church is that the church in the United States is a "secessionist" church, concerned about the institutional church but lacking in the broad vision of the Kingdom which takes all of life into purview. The Canadians, on the other hand, are the "Kuyperians" who seek to honor the Kingship of Christ over all of life, who think less individualistically but more communally.

Such generalizations are not only too broad but are not true to fact either. I have never met with a church in the United States where less than forty percent support the cause of Christian education, where church attendance in the second service is less than fifty percent and where in the pastoral visits, with the exception of a few, we found an appaling lack of concern for the Christian approach to labor, politics, and education.

Ontario, with many other communities in our churches needs charismatic leaders, with a Biblical vision, who are able to inspire God's people to form a Christian community, to develop a Christian mind, and to lead these people into a living and meaningful Christian life-style in our age.

To accomplish this, our leaders, ministers and educators alike, now often estranged from each other by what appear to be superficial differences in method and approach, must get together for discussions and prayers in order to develop a common mind and a unified approach to accomplish the business of the King.

By the way, being involved in such discussions and prayers will also give the newly "uprooted" minister and educator a sense of belonging to the new community and will deliver him from the pains of loneliness and frustration.

THE ARTS

"Mechanical" organ a novelty in Canada

by H. Hageman

The organ in Scarborough Grace Christian Reformed church is interesting in many respects, and of a type that is still relatively rare in Canada. Because of this, some comments may be of interest to readers of C.C., the vast majority of whom listen to an organ, of some kind, every week.

The new instrument in Scarborough is not interesting because it has pipes. Every organ has pipes. It is good to remember that "if it has no pipes, it is not an organ".

What makes this particular organ interesting, is that it is self contained and has mechanical action. In Europe 99% of all organs built are of this type. In Canada and the United States, however, only 5%. It is well possible that the organ in Grace Church is the first mechanical action instrument in a Reformed church in Canada.

With self-contained we mean that it stands on its own as an instrument and is not attached to, or built into a wall. It is free standing within the space it is meant to serve, and does not form part of the real estate.

As to mechanical action, this means that the valves that admit wind to the pipes are opened and closed by mechanical means rather than electrically, or pneumatically. To fully appreciate these features it may be helpful to give a brief review of the history of organ building.

Organs as we know them today have been built since the 12th century and one of the oldest instruments that is still in use dates from 1370. (St. Valeria Church, Sion, Switzerland) One of the oldest instruments in the Netherlands, a country many of our readers are familiar with, is in Uithuizen, dates from 1521, and is still in use.

Many well-known organs in Europe are of a later date but most of them have been in service for more than 200 years. These are the organs that can be heard on many records. Needless to say, whatever was needed to open valves, to pull stops or pump air, took place by mechanical action. No electricity was used in these organs because electricity had not yet been discovered.

It was not until around 1900 that electricity found practical application and today we would be lost without it. Practically all its applications, however, are in the area where it concerns unintelligent action or where speed is involved. Even the computer is not intelligent, we are told, but does rather simple things at enormous speed. It is fair to say that 90% of what was done manually 100 years ago is now done electrically. This has made a lot of things more convenient, but at a certain price. Electricity is impersonal and has no character.

It comes as no surprise that organ builders tried to apply electricity to their organs. Two areas became immediately apparent. Firstly the illumination of the keyboards and music rack could now be achieved by the lightbulb, replacing the candles, which were a nuisance and a fire hazard. The second application was replacing the organ pumps, which were operated by hand or feet by one or more people, by an electric motor with a fan attached to it. These two innovations made tremendous sense.

However, builders got carried away and also "electrified" the actual action of the organ, sacrificing the personal touch of the organist, so important in phrasing and articulation, for an impersonal electrical contact underneath each key, connected by wire to an electromagnetically operated valve underneath each pipe.

Complicated electric circuitry was invented to make it possible to "create" a whole series of stops from but a few ranks of pipes. The pipes were being placed in remote locations since it was no longer necessary to keep the keyboards close to the organ as long as there was sufficiently long wire. Whether such locations were acoustically proper did not get much consideration. Apart from electricity, other means of action were introduced like pneumatics, or a combination of pneumatics with electricity, which resulted in very slow action which has had a very bad influence on the quality of organ playing. Also around that time the general development in music was towards big sounds and huge orchestras (Bruckner, Wagner) and builders introduced new sounds on the organ that were originally alien to this instrument.

Because in most cases the pipes were placed unnecessarily far away, they had to sound louder in order to be heard, which went, of course, at the expense of the quality of the sound. The act of voicing and intonation was all but forgotten.

In short, then, the period of say 1880-1930 was characterized by tasteless experimenting. Organ builders became organ factories. It is too bad that exactly during that period many of the churches on this continent became established. Hence, practically all organs in Canada and United States are electro-pneumatic instruments. In view of the development as described below, these organs have improved lately, however, most organs still remain "remote controlled" with its inherent disadvantages.

Around 1930 a movement was started in Europe to go back to the basics as far as organ building was concerned; to build again, rather than manufacture. About 30 years later, around 1960, this continent started to follow suit, but rather slowly. During the sixties many European organs were installed here, mainly in the United States, and American and Canadian builders started to hire craftsmen from Europe to teach them how to build mechanical actions again. Presently about 5% of the organs installed here are a result of this renaissance. The organ in Grace Church is one example.

Let us now illustrate some of the advantages of a mechanical action organ.

The Action Playing on a mechanical action instrument is hard to put down in writing. Let it suffice to say that the organist has a feeling that the instrument is "alive". This has a very beneficial effect on the quality of organ playing.

Durability The fact that mechanical-action organs are again constructed according to tested principles of organ building gives reason to believe that these instruments will be in service for at least 100 years without major repair. This is quite evident from just looking at them. Solid woods are used throughout and the craftsmanship is obvious even to the layman. The absence of a host of equipment built into electro-pneumatic organs guarantees problemless service for years to come.

Because of this durability a well-built mechanical action organ is a good investment to make and would be responsible stewart ship.

Compactness Mechanical action organs can be built very small because the size of the

Continued on page 6

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"Mechanical" organ

Continued from page 5

windchests is determined by the type and size of pipes rather than by the amount of valves and other systems needed in electro-pneumatic windchests. For instance the organ in Grace Church features one windchest of 4 x 1½ feet (brustwerk) and one chest of 6 by 2 feet. Over-all depth of the organ is only 2 feet. Therefore, there is always a place for such a organ in any building.

There is another important factor about this, namely that the pipes are as close together as possible, which causes the sound to blend better than when pipes are spaced unnecessarily far apart. This can be likened to a choir, where the director wants to have his singers stand close together rather than spaced all over the place.

Location Because of its relatively small size the organ usually can be placed close to the people it is meant to serve. There is great benefit in this. The people not only hear the sound but also see where it comes from. In the Grace Church people sit very close to the instrument which gives an idea of unity.

Price Despite the fact that mechanical organs are relatively simple of construction, they are more expensive to build, because practically everything is handcrafted. This is a very general statement, however, and mechanical organs are often less expensive because of their greater effectiveness. Often because of superior placing acoustically, they can be kept smaller in over-all design. Being self-contained, it is seldomly necessary to make structural changes to the building and the keyboards are attached to the organ proper and no separate console is necessary. Therefore, with a mechanical instrument one gets more organ for one's money.

Readers may think that 11 stops is just too small to be interesting. However these 11 stops control 14 ranks of pipes. (There are many organs around that feature twice as many stops, but only half the number of pipes.) The pipes in this organ total 758. The writer has accompanied congregational singing in this organ with only one stop (rank). Average use of stops is 2-3. This gives room for a lot of variety, but of course it is not a concert organ. A concert organ is not what a congregation needs. The organ should in the first place be sufficient for the assistance in congregational singing. On a well built instrument, however, beautiful music can be made.

Therefore, a small mechanical instrument makes a lot of sense for small churches. Even a one manual organ can be quite effective and is particularly recommended for starting parishes.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Live today - face tomorrow

We have on T.V. a "Today Show" and a "Tonight Show" and for those who want to stay up real late or who can't sleep, there's also a "Tomorrow Show." This takes in fairly well the dimensions of time. In spite of the fact that young people like to consider themselves the "now generation," all of us live in these various relationships. In our lives there is a "yesterday show", for none of us can escape the past, as well as a "today show" and a "tomorrow show".

In the drama of life you do not escape these various dimensions of time. Our yesterdays are important to us for we can't wipe out the early influences of life with a simple stroke of the pen. Deeply ingrained in our personality lie the influences of childhood, the experiences of life, the educational process of growing up. We hope that there is in this long process of maturing the facts that make us grow up. These are the facts with which we live, but the attitude toward them makes a world of difference . Paul when he talks about this whole thing tells us to forget about the things that are behind and then to press on into the future.

What are some of the things that we ought to forget? I do believe that forgetting is an art, you have to choose purposely to forget and this is not a simple act that we just simply blot it out and it's gone but we have to keep on forgetting about the past. I think we have to forget about the sorrows and the losses of the past. Some people cling to the past, especially that which has been taken from them. There is a loss through death, or there is a loss through circumstances like divorce, for example, or the loss of money, position, or the loss of a job as you can find among many people today.

Thought for the week

The Bible is not for scholars alone; it's a book that speaks to simple folk in understandable language. Then through His spirit He speaks to our hearts, the hearts that sincerely seek to hear Him speak to them and to receive guidance and comfort and direction. Read the Bible it can help you alot.

I think we also have to forget about the hurts that have been inflicted on us. Often we have been wounded by words or by the gestures of others; a harsh word, an unkind criticism, an ungrateful act, or slander. We are all subject to these things, even within the family, we are sometimes hurt by what our loved ones say. But now if we want to sit back and think about this and say, "So, and so has hurt my feelings and so and so said this about me." the real question is whose problem is it; the one who said it or you who are bothered by it? I think we've get to learn to forget about the hurts and move ahead.

I think we also ought to forget about the failures of the past. We've all had our failures, no one is successful 100 % of the time. Now some look back and say, "I've failed and I've failed again and again, so what is the use of trying, I'll only fail again." But if we are only willing to realize that our failures are given to us in order to help us to grow — to move ahead. It's like climbing a sand dune — you climb and you slip and you climb some more and slip but gradually you get to the top if you only keep on climbing.

I think we also have to forget about the successes of the past. It's good to know that we haven't always failed, but there is danger of resting on our laurels. I knew an older minister who wrote an excellent book. It was well received, it was reprinted several times but the man has never done anything constructive or creative since that time. He gave everyone that visited him an autographed copy of his book because that was the one successful fact of his life. It would have been much better if he had forgotten about this and moved ahead.

I think we must learn to forget about past sins, past failings and then you can move forward. But how do you learn to forget?

If you want to learn to forget then you've got to fill your mind with other things, with positive things. To forget the hurt that someone has inflicted on you — start thinking good thoughts about that person, thoughts of love and of concern. Or, if someone has been angry with you or you've been angry with someone else, the only way to forget anger is to fill you heart with a sense of love. You forget about your past failings by thinking of the marvelous grace of God. It means that we fill our minds with other things and that's why these two thoughts fit together. "Forgetting the things that are behind, we press forward to the things that lie ahead," and that's what we do at the beginning of the year.

As we face the new year it all depends on what kind of glasses we're going to look through. It seems dark at times when we look at the world ahead of us. There are days in which we're going to have some real problems. The economic crisis is not just going to go away because we have a new government. The energy crisis is not going to fade away by itself. When you look at all the terrible things that are happening in the world, in the lives of people, you could sit there, worry, and you could be concerned and say, "How are we ever going to make it?"

But the anticipation of the future is good for us if we are willing to say, "We are facing an unknown future, but the future is in God's hand." God calls us to limit our cares for the future. To face the future means that we have a sense of direction and goals. To many people are taking a 'joy-riders' attitude toward life. They have no destination; there's a lot of speed but no direction.

We ought to reach toward higher goals, loftier goals. The fact is that you forget about the things that lie behind and you stretch forward to things that lie ahead and which are in the control of God, but it also makes a world of difference what you are looking for, what you are reaching for. The fact is that some people particularly older people, lose much of this desire to look ahead. I see a lot of older people in my work and since I've gotten a bit older myself, I imagine I can understand them better too. Many of them say, "We don't like to look ahead because it doesn't look too bright, we'd rather look back." You can look back on your life and you can see your successes and your failures; you can see the way you have come. But Jesus makes a beautiful little statement, "Let the day's own trouble be sufficient for that day" and He says, "Tomorrow will be anxious for itself."

Live today and then face the future, not with a sense of dread and fear wondering what trouble is going to bring, or even more gloomily, looking at it all through dark glasses and saying, "I'm really afraid when I look ahead." A lot of people are doing that. That's not the way to look at it as Christians. Look ahead with confidence. We may not know what is going to happen tomorrow, but we know in whose hand tomorrow is. You haven't seen tomorrow yet, but God has seen it.

Micmac Bible translation in Eastern Canada

by Watson and Marilyn Williams as told to Johanna Veldstra

Is it not hard to believe that in a country such as Canada, translations of the Bible into modern native language usage are still in progress, some having been begun as recently as one year ago? This is the first of several articles which describe how Wycliffe Bible translation teams are working to provide various Canadian Indian groups with a translation of the Bible in their own native tongues.

Living in Quebec, New Brunswick and Nova Scotia are an estimated 8 to 12,000 Micmac Indians who know the Micmac native language and for about 7000 of them Micmac is their mother tongue. Almost half of Micmac adults over 25 years speak mainly Micmac although many of their children understand but do not speak the language regularly. Approximately one-quarter of the children are learning the Micmac language. Micmac is formally taught in schools in Campbellton and Rexton or locally known as Big Cove, and Eskasoni. The latter two areas plus Restigouche, Quebec, are major Micmac population locations, each village having from 1200 to 1500 Micmac residents.

This year Watson and Marilyn Williams of the North America branch of Wycliffe Bible translators have been able to realize some of the goals of their Micmac language work of the past 7 years.

From many visits with Micmac individuals and families, usually in casual settings, paid language learning sessions with Micmac language helpers and work with co-translators, the Williams have derived a large vocabulary of Micmac in current usage. They evaluated the Micmac New Testament and "A First Reading Book" produced by Rev. Silas Rand between 1875-1890 and found it useful but very literal and incorrect in terms of today's Micmac. The Williams are thankful to God that this spring they were able to send a current Micmac translation of the book of Mark to the Canadian Bible Society for a printing of 2,000 copies. The book of Acts has also been translated and checked with assistance from Wycliffe translation consultants. In addition I and II Peter, I and II Timothy and Ephesians are also translated but require further checking. The book of James is in its first draft and translation of I Corinthians is now under way.

To refine their pronunciation and especially to further analyse and understand the Micmac grammar, also for literacy work, Watson and Marilyn need to hear the Micmac language daily for consistent lengths of time. This is one of their greatest difficulties.

The Williams are currently not involved in teaching the Micmac language. They have learned that other communities besides Campbellton, Big Cove and Eskasoni are desirous of teaching Micmac but a lack of teachers, teaching materials and generally finances have prevented this from happening. The major obstacle in teaching Micmac is the absence of a uniform alphabet. There are at least five different Micmac alphabets in use, however, each of them has the majority of its letters alike with just a few distinctive sounds. Once the Williams have more of their Bible translation work completed they will take up Micmac language teaching, using Christian teaching aids as much as possible.

The Williams family of Watson and Marilyn and their three teenage daughters have been able to witness the Lord's working among the Micmac people. For example, once a man lost a very valuable watch while fishing in tidal waters. Watson prayed with him that it might be found despite his feelings that it was like "looking for a needle in a haystack." The next day at low tide the watch was found shining on the muddy bottom of the river. God has also answered prayers for healing of Micmac persons who were seriously ill.

The Williams fellowship with believers in Campbellton and Resigouche and have conducted weekly Bible studies in Micmac homes. Recently they learned the sad news that Micmac people have been reprimanded by their Roman Catholic priests for allowing them to visit. Won't you pray with them that they may witness the fruit of the Holy Spirit working in the hearts and lives of the Micmac people?

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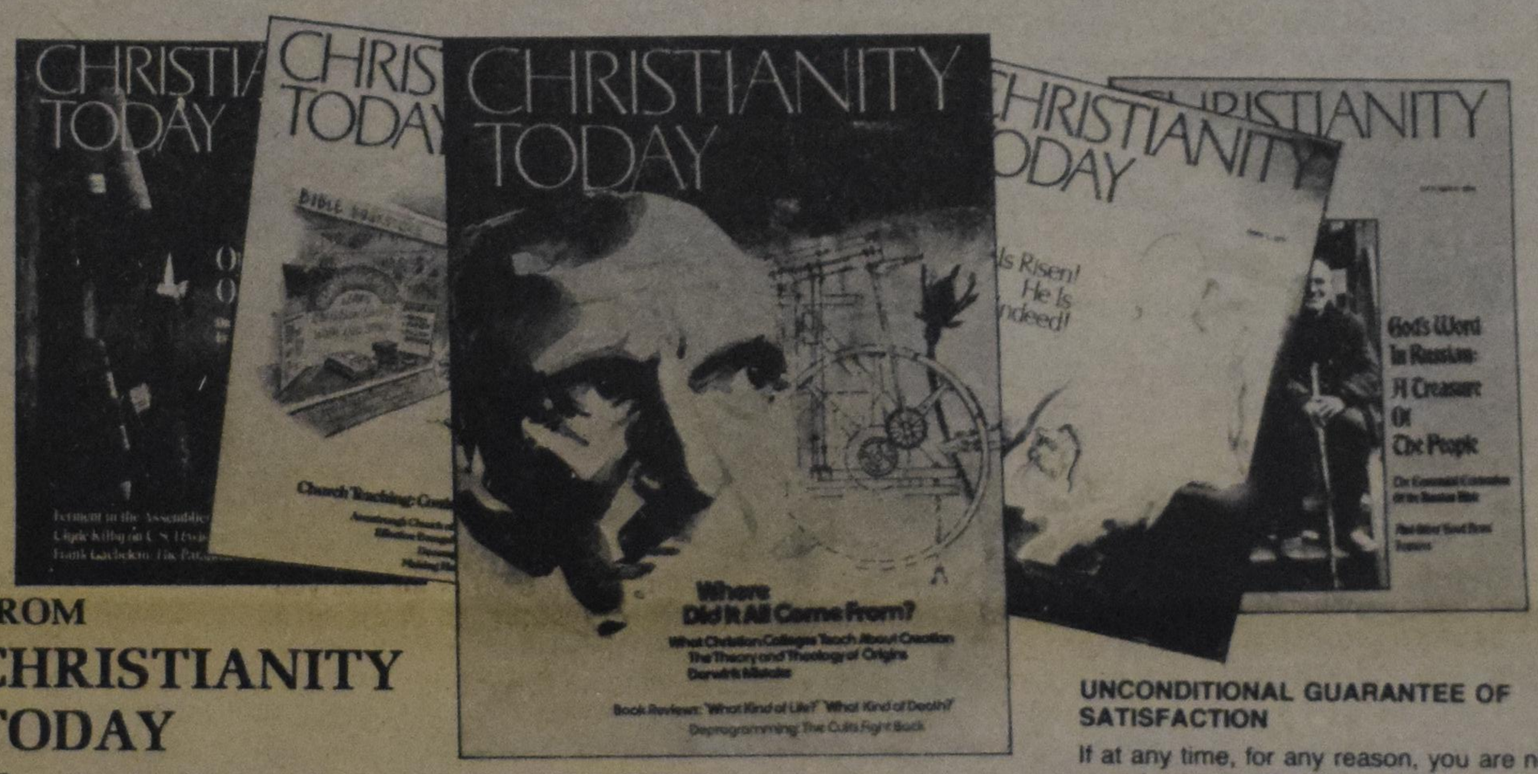
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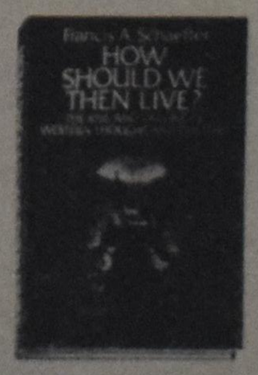

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ANNE HUTTEN

At the Nova Scotia Fruit Growers Convention, held annually for three days during December, it is customary for the president to bring along his own pastor to offer the invocation. This year's president being a Catholic, along came Rev. Gerald Saulnier of the Wolfville and Canning parishes. We couldn't help but notice that the invocation, often a fairly formal ritual, this time was offered as a real prayer. Father Saulnier not only requested a blessing on the work of the organization; he asked for growers to have "a sense of vocation" in working towards fulfilling the needs of others. "May they share in your creative work", asked Father Saulnier. This went a long way towards expressing a farmer's basic instincts; no other profession is so close to nature, so hand-in-hand with creation.

On the following Sunday we took the family to the newly built Coldbrook Baptist Church. A neighbour girl of ours, raised in a fairly unchurched family, had been telling me about this congregation. Begun three or four years ago in a community hall, the group has now put up their own building and called a minister.

Membership hovers between sixty and seventy people, but around a hundred come every Sunday morning. The evening service, often a "special" with extra music, a movie or similar attraction, usually gets around fifty people out. Myrna, the girl who invited us, showed me several mimeographed sheets which outlined the duties of various members. Just about every soul is involved somehow. All the work is done by members on a rotating basis, right down to cleaning of the rooms.

Sunday School covers a wide range of age groups, beginning with a nursery class during the service. There's a strong evangelistic accent; neighborhood kids are hauled in by the carload. This was quite evident during the service. Half a dozen young children would sit with one young adult, and some of them weren't much used to sitting still yet.

Myrna, who is heavily involved in Sunday School work, tells us that membership requirements are tightening up. Anyone wishing to join the church is now expected to follow a Christian Growth course, similar to the catechism classes of the Reformed Churches. Being "saved" is of primary importance, but members need to know about the church's teachers as well.

A very informal atmosphere marked the church. Everyone shook hands or said "Hi!". The most formal wear consisted of a casual leisure suit. On an exploratory tour through the unusual structure we were introduced to Rev. Paul Legge, a man with a friendly smile. During the service several members interrupted to remind the congregation of important events coming up. No walking up to the minister during a hymn and whispering discreetly in his ear. The offering was taken by two or three teenage boys, an older man, and a woman with a three-year-old clinging to her legs. Rev. Legge added the welcome sound of an accordian to the piano. A young girl read from Scripture, clearly enunciating the story of John the Baptist preaching.

We heard a personal testimony by a young girl, telling of her trip into drinking and drugs before finding Jesus as her Savior. Since our Reformed churches don't have this practice, I asked our boys what they thought of it. The general concensus was not unfavorable; but they saw a danger: those people who hear a lot of testimonies, always relating details of sin, followed by salvation, might get the impression that it's okay to sin; God will save you anyway, in the end.

A more basic difference would be in our approach to a Covenant God. We raise our kids in the faith, and assume they will belong to the covenant family, whereas in the Baptist churches the emphasis is on individual salvation.

The sermon by Rev. Legge could have been preached in any Reformed church. John the Baptist was presented just as the Bible portrays him: a revolutionary, a bit of an oddball in the eyes of the establishment. He wasn't worried about patting people on the back; he didn't use a lot of tact. No, straight out he gave the message: "Ye brood of vipers, who has warned you to flee from the wrath to come?" There is a wrath to come, repeated Rev. Legge. He also emphasized John's total humility: "I'm not worthy of tying his shoelaces!" John the Baptist's message was clear. He called men to repentance, in the face of Christ's coming. We too must live that kind of life, witnessing when we can, counting thing important but Him.

An interesting idea was the "Hymn of the Month" sung during the service. Every month a totally unfamiliar hymn is picked out, and sung every Sunday until it has become familiar. This would be an excellent custom in such a newly established church, with mostly people from non-Christian backgrounds.

Progress: more houses, roads and concrete

by Nick Hogeveen
Winnipeg Correspondent

Edmonton, Canada's fastest growing city!

Last year it was Toronto, the year before Montreal. Maybe you even remember a long while back to the Klondike Days. Cities that were stamped out of the ground overnight or maybe you are more familiar with the Sudbury and Thompson growth. They called it progress.... If you asked the people in these cities and towns how to define progress they most likely would tell you "well we are getting more factories, more houses, more you know". That's it? More?

I used to live outside of town. We had a mud road in front of the house and the wild flowers grew right in the ditches. My children played in the undeveloped field across the road, they flew their kites there. They picked wild plums for Mom to make jam and picked daisies to decorate the table. They built "secret" tree houses and played pirates. And how much fun was it to chase a wild rabbit and pretend it was a big ferocious mountain lion. So what if they never caught up with it. And, oh, those glorious sunrises and sunsets. We'd sit on the stoop and watch the promise of day in the early morning and the goodbye to another beautiful day in the evening.

You have not seen a sunset until you have seen a Prairie sunset. And then the Northern Lights; they'd flare back and forth across the sky in many colors. I remember one particular time, we had a guest choir in Winnipeg from Grand Rapids and two young ladies of the choir stayed at our house. They had to leave for home early in the morning and this time the Northern Lights were very red and it looked as though the sky was on fire. It was a beautiful sight. Since our guests had never seen such a sight they were very frightened. When we told them what it was they too became spellbound. We stood in awe and were reminded how big God really is and how good it was to be His. In times like these we would feel very close to God's Universe. There was a silent understanding.

Ach ja, and neighbours were neighbours. Everybody helped everybody and we could leave the back door open, even if we left for a weekend. We had our own sewer and water system, true enough, but other than the yearly pump-out for $15 that was not much trouble. We paid a whole $150 on taxes and got something in the neighborhood of $60 back on school taxes.

Did I hear someone say: "Yes, but that was long ago?" Long? No, 12 years is not long. Then "progress" set in and we even changed to a "people's" government. Today our taxes are on the average well over a thousand dollars, even with the school rebate!

We cannot see those beautiful sunsets anymore at the end of the street just across the river. "Progress" has claimed this once abundantly producing land and concrete monsters 10 to 14 stories high are blocking the view. Instead of walking down the country road breathing the fresh air and picking a flower here and there, we now stumble down a concrete strip inhaling car fumes, stepping gingerly over empty discarded drink containers. Progress they said. You can't stop progress everyone kept telling us. What progress? The definition of progress should not be, more concrete, more steel, more, more, more. But it should be defined as "that which improves the environment and makes this earth a better place to live and meditate and worship."

Are we losing our sense of awareness, our sense of responsibility? If not, why do we stand idly by and allow a small number of people to make the wrong decisions affecting the quality of life for us and our children. Indeed why do we ourselves help this so called progress along. I am sure you know of many examples — but I'll start you off with this one and you fill in the rest.

You are most likely familiar with the Red River Valley, it runs right through Winnipeg, Manitoba. It's more than just land, it is one of the most fertile areas in the world. It grows the biggest cabbages and cauliflowers you ever did see: Beautiful gardens, abundant growth with as good as no fertilizer. Right beside the valley, you'll find poor sandy soil, it takes a lot of fertilizer to eke out a living on that stuff.

A big developer came and told our city fathers all about progress and a broader tax base and in their wisdom our city fathers benignly told the developer to go ahead and cover the fertile soil with concrete.

What happened to the gardeners? They took off with their million dollars, bought themselves some sandy soil between the gravel pits and spent thousands of dollars on fertilizer and now write off their losses against their taxes. That's progress, that responsible planning? Of course not.

Whether you live in Montreal, Toronto, Halifax, Saskatoon or wherever, I am sure you can fill in your own examples. When these things happen people become pessimistic about the future. They don't look for the end of the rainbow anymore or is it maybe that they look but can't find the rainbow because it gets blocked out by all those big buildings! Are we then losing our ideals and are we being irresponsible? Have we got our priorities right?

More money, more buildings, more highways do not necessarily make progress. Maybe a park, or a program to recycle paper or something else that improves the living environment is progress. Something that makes us feel closer to God. Someday we have to account for our stewardship, and we'll have to answer the question, "What have you done with my beautiful earth?" What will we say? "I voted for it because it broadened our tax base". So what! A broader tax base never has resulted in less taxes but usually in a bigger empire for some irresponsible councillors or builders. It usually does not improve anything or gives a poor family one more slice of bread. Have you ever seen a reduction in your taxes because more buildings sprang up all around you? No, since more schools, more roads, etc. were needed, you most likely had to pay more taxes because of it. More just gets more, not better.

So do something, make up your mind. Go out to the council meeting and protest the decision to clutter our beautiful fertile river banks with ugly big buildings. Make alternate suggestions when ideas detrimental to our environment are made, or vote for the person who is willing to stick his neck out for real progress. Maybe run for office yourself and get your ideas across that way. As Christians we so often are being accused of practicing our religion on Sundays only. God is our God seven days of the week and he calls us to task seven days a week. Don't talk about a good neighbour, be one. That's progress.

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BUSINESS

Why you need a will

Contrary to a commonly held belief, it is not just the "well-to-do" who can benefit from having a last will and testament prepared for them. Many people think they do not require a will because they own property jointly with their spouse and, that upon the death of one partner, the other will naturally assume full title to the property. Still others believe that because their life insurance policy names the spouse or children as beneficiaries, a will is not needed to indicate where the money will go. Such ideas are misleading and potentially harmful to the family's future security.

This article deals with the benefits of having a will and the problems which might arise from not having one.

A will permits you to name the person you wish to be the executor and trustee of your Estate.

An executor manages everything you leave behind, according to the instructions of your will. A court-appointed executor, if you have no will, is called an administrator. When you die without a will it is the responsibility of the court to appoint such an administrator. This might result in the court appointing someone in whom you would place little confidence or trust, or someone with who's view on management and investment you would strongly disagree.

A will becomes immediately effective on your death. In the case of an individual dying intestate (without a will) an administrator has no authority to act until the court grants his appointment.

The time that can elapse between a person's death and the appointment of an administrator can create financial hardships for his family. Until the administrator acts, the deceased person's assets are frozen and his family does not have access to them.

In the event of a common disaster (where a husband and wife both die) a will can provide certain protection for those left behind. If there is no will, the home of the deceased couple, if held in joint tenancy, would first pass to the spouse who died last. If an exact time of death cannot be determined for either spouse (in the case of a car accident or fire, for example), then the home would pass to the estate of the younger spouse.

The problem of a just and equitable settlement of the estate can be further complicated if both the beneficiary of a life insurance policy and the person who is insured die in the same accident.

It is also impossible for a Christian cause which he may have supported faithfully for many years to receive even one cent from the estate.

The following examples would apply in most provinces:

(a) In the case where a man dies without a will, leaving a wife and two children, the first $50,000 and one-third of the remainder of the estate goes automatically to the wife. The balance of the estate falls to the children.

(b) Where a man dies without a will leaving only a wife, the first $50,000 and two-thirds of the remainder of the estate will go to the spouse. The balance then goes to the next of kin in equal degree to those having the closest blood relationship.

(c) Where a man dies intestate leaving two life long friends who have taken care of him and no next of kin, the entire estate goes to the Crown. Thus, instead of his friends being rewarded, his life's earnings go to the government.

A will permits the testator (the person who is making the will) to determine at what age his children will receive their portion of the estate. He can specify that his children do not receive all of their portion at the age of eighteen, but, rather, that one-third is received at eighteen, for example, one-third at twenty-one, and the balance at twenty-five. The portions which are not received until later years, in this case are held in trust by the executor and trustee of the estate.

A person who dies without a will does not have this option, and, thus his children receive all of their portion at the age of eighteen. This may not be a wise thing, for an eighteen-year-old may not be prepared to handle considerable sums of money in a mature way.

Most lawyers will agree that it is less expensive to handle an estate of a person who has prepared a will than one who hasn't.

A will provides you with the opportunity of determining who the guardian of your infant children will be in the event that both you and your spouse die before they have reached the age of eighteen.

A will can provide you with the opportunity to tax plan your estate and, hopefully, lessen the tax liability arising on death.

This article was written by Samuel Schwartz and Donald Schacter, amended by Harry Houtman. Reprinted with permission from Young Family, May 1977.

Next week: Your executor, what to look for.

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Wat is de beste wens?

Nieuwjaarsmorgen gingen we naar de kerk. Het was ook zondagmorgen. En we zeiden op die eerste zondag en eerste dag van het nieuwe jaar: ons begin zij in de Naam des Heren! Daarna mochten de mensen aan het woord komen. Zij mochten hun wensen voegen bij hun welmenende handdruk en zeggen: Gods zegen in het nieuwe jaar! veel "heil en zegen" in 1978!

We hadden de mond vol van het goede die dag. En we wensten elkaar 'alles goeds' toe. Een leven onder de zegenende hand van onze God. En het eerste dat wij hoorden van onze hemelse Vader was door Zijn dienstknecht in de kerk: Genade en vrede zij u van God onze Vader en de Heer Jezus Christus in de gemeenschap van de Heilige Geest. Dat was Zijn eerste Woord.

We zijn de drempel van het nieuwe jaar over gegaan, we moesten wel, we hadden geen keus, en we hebben heel wat uit het oude jaar moeten meenemen. We hebben ook onze vragen meegenomen. Ieder heeft zo zijn vragen. De een vraagt om een prettige arbeidstaak, een ander om een gelukkig huwelijk, een derde om troost in zijn eenzaamheid, een vierde om gezondheid. Wat een vragen kunnen er gesteld worden: is er werk voor mij? beterschap? liefde? zal ik dit jaar sterven? is er genade voor mij? vrede in mijn hart? Wie zal ze alle kunnen opnoemen, die vragen die leven in het hart van een mens, en van zoveel mensen. Over zo'n vragend leven strooien de mensen nu kwistig hun wensen.

Het eerste woord, om zo te zeggen, dat we zondag 1 januari mochten opvangen was: genade en vrede zij u. Dat woordje zij staat niet eens in de grondtekst. Het is "U genade en vrede!" Dat wordt u geschonken, dat wordt uw deel als u gelovig buigt voor het Woord van God. En zo ons bevindend onder de zegenende handen van onze hemelse Vader gaan we elkaar heil toewensen.

Paulus zei ook een keer: ik wens van God dat gij geen kwaad doet! En u weet het wel, elke wens is een gebed. Paulus was wat bedroefd over een van zijn gemeenten. Het ging daar niet naar wens. Er waren allerlei zonden en gebreken. Het was er niet rooskleurig. Je zou zeggen: hoe is het mogelijk in een gemeente van de Heer Jezus? Er waren censuur-gevallen om van te schrikken. En ze hadden een dun oog op Paulus. Was hij wel een echte apostel? Ze twijfelden er aan. Het gaat Paulus echter niet om eigen eer, het gaat hem om de gemeente van Christus. Die ligt hem na aan het hart. Zij moet een stad op de berg zijn en een licht op de kandelaar. Zij moet het zout der aarde zijn, dat bewaart voor bederf en iets smakelijk maakt.

De gemeente dat is de hartstocht van de ambtsdrager. Zij is van Christus en zij moet voor Hem leven. En nu gaat Paulus iets wensen. En zijn wens richt zich naar God, en wordt zo een gebed tot God. Een wens, een gebed dat de gemeente van de Heer Jezus Christus generlei kwaad zal doen! Hij hoopt dat zij Gods wet niet zal overtreden. Zij moet zich wachten voor alle soort van kwaad.

Paulus kleedt zijn wens negatief in. Hij had ook kunnen zeggen: ik wens van God dat gij het goede doet! Maar gezien de zonde in het gemeentelijk leven, komt hij er toe, de wil van God te formuleren in zijn bestrijdende vorm.

Paulus heeft een hekel aan vleselijke christenen, aan melkspijsklanten, aan leuterende vrouwen die nimmer tot kennis der waarheid komen. Hij houdt van een gespierd geloof, van leden die zichzelf verloochenen, die de wereld verzaken, die goed en bloed over hebben voor de zaak van Christus. Hij heeft een grondige hekel aan zonden die het gemeentelijk leven vertroebelen; hij noemde de avondmaalstafel een tafel der duivelen als men zelfs daar elkaars heil nog niet zoeken wil, want hij, Gods knecht, weet het, de wet van God eist in de grote lijn: gij zult geen kwaad doen!

De wet des Heren weegt de apostel altijd zwaar. Hij worstelt in zijn gebed met God en wenst van Hem dat het goed wordt met de gemeente. Eens zegt hij zelfs: dat het hem pijn gekost heeft om gemeenteleden tot de geboorte in Christus te brengen, net zoals een moeder lijdt als zij een kind ter wereld brengt.

Heeft Paulus de rechtvaardigmaking soms sterk benadrukt, denk niet dat hij het doet ten koste van de heiligmaking. Hij benadrukt die eveneens in al zijn brieven. En wij mogen het ook wel in dit nieuwe jaar ter harte nemen, die wens van de ambtsdrager: ik wens van God dat gij geen kwaad doet! Het is zo aboluut mogelijk. De zonde haten, het kwade verachten, van het kwade wijken, wars zijn van het kwade, de psalmen zijn vol van dergelijke uitdrukkingen. Ons leven moet er inderdaad vol van zijn. Niet alleen vol van zulke uitdrukkingen, maar vol van de geloofsdaad die ze vertolken! Beminnaars van de heer, hoopt steeds op Zijn genade, en, haat altoos het kwade!

1977 kerkelijk jaaroverzicht

door de heer A. Bisschop, Calvinist Contact correspondent.

We zijn weer aan het einde van het jaar genaderd en weldra is ook 1977 weer tijd. Zonder schokkende gebeurtenissen zijn we weer gearriveerd aan een andere jaar ook op kerkelijk gebied. Synodes hebben vergaderd. Committees werden gevormd of brachten verslagen uit. De actas van de Synodes vormen bijna een omvang als de Bijbel en in werkelijkheid is er weinig gepresteerd. De inhoud heeft wat geweldige inspanning gevergd van de aangewezencommittees; maar voor de eenvoudige lezer waren ze zo helder als koffiedik. Met een zucht schuift men het boek weg of begint aan een ander rapport. Doch, dat zijn de lasten van een kerkverband dat meent wat te moeten zeggen doch niet meer in staat is om een gewoon gemeentelid te doen luisteren.

Helaas, we moeten ook daar door heen. De bureaucratie heeft zelfs de Kerken veroverd en we worden van de top geregeerd en niet meer van onder op. Waar, bij voorbeeld, ontvangt een Synode haar rechtsbevoegdheid om ons voor te schrijven wat van een ieder gezin gemiddeld verwacht word voor de quotas en een gemeente naar haar gezinnen word getaxeerd, zonder er rekening mee te houden dat iedere gemeente doorgans een flink getal freeloaders heeft.

In de laatste 25 jaar zijn de situaties en problemen ook veranderd.

kwart eeuw geleden kwamen werden we soms voor problemen geplaatst, ons onbekend in the old country. Ik herinner me nog zeer wel dat bij het belijdenis doen voor de kerkeraad, naast de gewone examinatie,aan de jonge broeders en zusters gevraagd werd of ze niet van harte instemden met de kerkelijke besluiten dat kaartspel, bioscoop en dansen absoluut zonde was, en evenzo het lidmaatschap der lodges in haar verschillende vertakkingen.

Heden ten dage heeft men op verscheidene punten veranderingen aangebracht,speciaal op de eerste drie zonden. Het punt der vrijmetselaars is nog een heet hangijzer. Dansen wordt al heel gewoon voor de liefhebbers, een kaartje leggen als tijdverposing voor de oudere generatie word welwillend aanvaard. De t.v. heeft de shows vrijwel overboding gemaakt. Wij hebben altijd gemeend dat het kwaad niet zozeer in de stofdoek als in de mensen hart zetelt.

Vandaag worden we geconfronteerd met nieuwe brandende vragen: de authoriteit der Heilige Schrift, de kwestie van echtscheidingen hertrouw, het wereld diaconaat, de taak de kerken in haar breedste zin als getuige van Christus in deze wereld en haar nood. Geve God, dat ook de kerken in Canada hun taak verstaan door getrouwe prediking van het Woord en eens uitscheiden elkaar te veroordelen bij verschil van opvattingen.

We hadden meerdere opmerkingen kunnen maken, doch laten we maar zwijgen en liever luisteren naar wat de Geest tot de gemeenten zegt dat we enkel van genade leven en anders geloven dat de Heer der Kerk een blijmoedige gever lief heeft.

De Christian Ref. Church

Wij geven hier niet de lijst van predikanten die standplaats veranderden want het verscheen al in de Calvinist Contact van 23 december.

Enkele predikanten werden van hun gemeenten losgemaakt: Ds. A.W. Schaafsma van Smithville ontving eervol emeritaat en vestigde zich in St.Catharines, Ont. Ds. K. Hart, emeritus predikant, die hier de gemeenten van Wallaceburg, Peterborough en Ingersoll diende overleed te Toronto, Ont., 70 jaar oud. Ds. J. Betten, emeritus, die hier de kerken als Home Missionairie diende en de kerk van Bloomfield, Ont. overleed te Grand Rapids, 81 jaar oud. Ds. Adam Persenaire, ook Home Missionarie in de Niagara Peninsula en meewerkte aan de organisatie van verschillende gemeenten, overleed te Grand Rapids, 78 jaar oud. Hij was hier predikant of Dundas en Galt, Ont. En Ds. Rubingh, emeritus predikant die ook in Ontario diende als Home Missionarie, herdacht zijn 50 jarig jubileum. Ds. J.C. Verbrugge, na emeritus, herdacht met zijn vrouw zijn 40 jarig jubileum. Ds. Verbrugge diende in Edmonton II,Chatham en Bowmanville.

Twee en twintig gemeenten herdachten hun 25 jarig bestaan. 1952 was een der beste jaren voor kerk organisatie. Vanaf dat jaar gaat het in dalende lijn. Nieuwe kerk gebouwen verrezen in Ingersoll, St. Catharines, Pembroke en Niagara Falls kerkgebouw werd uitgebreid. Chatham(Calvary) werd eigenaar van een hall en richtte dat in als kerkgebouw.

De twee gemeenten van Woodstock, Ont. herverenigden zich en werden in november opnieuw gesplitst. Deze oplossing schijnt beter te zijn dan de vorige. Beide gemeenten zijn ongeveer even groot.

Nieuwe gemeenten werden georganiseerd te Tilsonburg, Ont.; Goderich, Ont.; en Abbotsford(Trinity), B.C.

De bestaande mission posten nemen vastere vormen aan en beginnen zich te ontwikkelen. Kamloops,B.C.; Fort McMurray, Alta.; en Meadowvale melden groei. Nieuwe posten verrezen in Salmon Arm, B.C. en in Camrose, Alta. In Ontario verwacht men binnen kort ook nieuwe posten.

Mr. Fred de Vries, Lay Missionarie, vertrok van Edmonton(Glad Tidings) naar Riverview Park by Bradford, Ont. Ds. Vander Schaaf van Agassiz, B.C. ging met "leave of absence" naar Denver, Colorado voor verdere opleiding als counselor en hospital chaplain.

Toestemming werd verleend aan Windsor en Meadowvale, Ont. voor aankoop van bouwterrein voor eventuele kerkbouw. Mr. Suk aanvaardde een positie als hulpprediker te Georgetown, Ont., voorlopig voor een periode van twee jaar.

Bevoegdheid om de kerken te dienen in de prediking werd dit jaar verleend aan de heer A. Kersten, (Classis Huron), Dr. H. Hart (Classis Toronto), en P. Davenport (Classis Chatham). De volgende ontvingen hun bevoegdheid al in vorige jaren: Mr. J. Tensen en Mr. J. Tuininga

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De Regionale Synode van de Canadese Classis vergaderde in november en benoemde Ds. A.G. Van Eek als haar Stated Clerk voorlopig voor een twee jaar periode om dat te organizeren zodat Canada zelfstandig kan optreden in contact met regering instanties of andere speciale zaken die Canada betreffen.

De kerken in Canada krijgen meer en meer contact in andere zaken als ziekenhuis chaplains, gevangenis en haven chaplains. In hulpverlening naar het buitenland door de Chr. Ref. World Relief Committee worden nog steeds Chr. Ref. Canadezen uitgezonden naar de onontwikkelde landen. Het schijnt dat de Philippinen een zekere aantrekking hebben op de zendingsarbeiders.

Verder wordt aandacht geschonken aan gebouwen voor de oudere generatie en familie counseling breidt zich meer en meer uit.

We leven in een zondige wereld en de ruimere levens standaard van velen zijn veelal oorzaak van velerlei moeilijkheden. Echtscheiding, vroeger zoo goed als niet bekend in Geref. kring nemen bij de dag toe, evenzoo in eigen kring.

De Reformed Church

Ook deze kerken hebben hun eigen Canadese Counsel dat ongeveer werkt als bij de Chr. Ref. Church; doch daar de Ref.Church van kleiner formaat is wordt er niet zooveel van gehoord.

Wat de mutaties betreft, worden de volgende veranderingen genoteerd. Ds. W. Stoepker van Kalamazoo, Mich. nam een beroep aan naar Wainfleet, Ont.; Ds. J.F. Hansma van Edmonton, Alta naar de Miraloma Community Church of San Francisco, Calif; Ds. E. Doyle van de Anglican Church naar Monarch, Alta.; Ds. A. Zeilstra, evangelisatie predikant, nam het beroep aan naar de gemeente Edmonton als eigen predikant der gemeente; Ds. J. Ritsema die de kerk van Barrie, Ont. diende als stated supply nam het beroep naar die gemeente niet aan. Cdt. G. Dekkens nam het beroep aan naar Harriston, Ont. Ds. J. C. Eelmen van Brockville, Ont. ging met emeritaat. Getracht wordt om een Home Missionarie te vinden voor Welland, Ont. Cdt. Keith Geense van St.Catharines nam een beroep aan naar Rhinebeck, N.J. ;cdt. G. Yvelj naar Brockville.

Enkele kerken vierden hun 25 jaarig bestaan. Groeiend contact met de Chr. Ref. Church is bijna niet te bespeuren. Wel heeft hier en daar kansel ruil plaats en word door de Chr. Ref. predikanten uitgeholpen in een Hollandse dienst. De grootste moeilijkheid schijnt wel te zijn de onwillendheid om mee te werken op het terrein van Christelijk onderwijs. Laat ons hoperi op een betere toenadering, want verschil in prediking schijnt niet de hoofdzaak te zijn.

Het laatste nummer van Pioneer vermeld dat in de kerk van Brockville grote schade is aangericht door brand waarbij ook het pijporgel verloren ging. De gemeente Montreal zag ongeveer een derde van haar leden vertrekken naar andere provincies in verband met de politieke ontwikkeling in de provincie Quebec.

De Canadian Reformed Church

Verandering kwam er in Smithville waar Ds. P. Kingma het beroep aannam naar Grand Rapids, Mich. Ds. D. Van Den Boom van Toronto ging naar Langley, B.C.; Ds. J. Mulder van Cloverdale, B.C. naar Toronto; Ds. F.H. Boersema van Calgary, Alta. naar Brazilie als opvolger van Ds. H. Knigge op te volgen; Ds. D. de Jong van Edmonton naar Calgary; Ds. J. Visscher van Coaldale, Alta naar Cloverdale, B.C.; cdt E. J. Tigchelaar naar Chilliwack, B.C.

De kerk van Lincoln, Ont. voltooide de bovenbouw van haar kerkgebouw. De kerk van Smithville herdacht haar 25 jarig bestaan.

Prof. Faber van Hamilton (Canadian Reformed College) gaf enkele lectures aan Westminster College in Philadelphia. Vanuit Nederland kwam Prof. C. Trimp van de Theologische school te Kampen hier op bezoek en gaf enkele lectures in de Hamilton College en eveneens op verzoek drie lectures aan Calvin Seminary in Grand Rapids. Ds. W. Haverkamp, redacteur van de Wachter merkte op dat Dr. Trimp gerust eens weer mocht komen.

De stichting van eigen scholen gaat door. Een nieuw gebouw voor de Guido de Bres High School in Hamilton werd in gebruik genomen. Ook te Guelph, Ont. werd een Geref. High School geopend. Voorts heeft men aandacht voor eigen tehuizen voor de ouden van dagen.

De Can. Ref. Synode die volgens Hollands gebruik om de drie jaar vergadert, hield haar Synode pas in Coaldale, Alta. Br. John de Haas houdt ons op de hoogte van wat daar voor valt en we verwachten meerdere gegevens.

Verschillende punten stonden op 't programma die meestal ook in andere kerken ter sprake komen. Er waren geen buitenlandse afgevaardigden omdat er weinig contact is naar buiten. Er was enkel contact met de Free Ref. Church of Australie, beiden ontstaan uit emigranten van de Nederlandse kerken. Of er van nader contact met de Orthodox Presbyterian Church wat zal komen staat nog te bezien, waar de Orth. Presbyterians een stevig contact hebben met de Chr. Ref. Church. Ook contact met een Presb. Church in Korea komt ter sprake, een kerk die wel corresponditie heeft met de Geref. (Vrijgemaakte) Kerken in Nederland. Dit punt ontmoet hier wel enig wantrouwen gezien ook het aangegane contact met een Korean Presb. Church in Toronto dit jaar door die kerk weer verbroken is. Voorlopig zijn de Canadian Reformed Churches nog niet samen op weg met een der andere kerken van de Geref. gezindte.

De Heer P. Jongeling, voorheen lid der Tweede Kamer in Nederland en nu gepensioneerd (Geref. Politiek Verbond), maakte een trip door Canada en sprak in verschillende plaatsen over de politieke toestand in Nederland. Hij wekte op om een studie vereeniging op te stichten om het Christelijk getuigenis ook hier, waar mogelijk te presenteren. Het is te betreuren dat er geen meerdere bekendheid was gegeven buiten eigen kringjuist waar Mr. Jongeling bekend stond als een sincere Christian, zeer geacht óok buiten eigen partij. Ook Ds. M. Jannens, emeritus predikant uit Nederland vertoefde hier enkele maanden voor familie bezoek en ging voor in

Vervolg op pag. 12

YOUR CREDIT UNION ANNOUNCES

EEN VOORDRACHT IN DE HOLLANDSE TAAL

Dit is een avond die voor maart 1978 D.V. wordt georganiseerd. Juiste datum is nog niet vastgesteld.

Wij nodigen allen uit die voordragen kunnen om deel te nemen aan deze wedstrijd avond die in Chatham, Ont., zal worden gehouden.

Er zullen verschillende leeftijdsklassen zijn, maar wij denken hoofdzakelijk aan personen boven de 40-jarige leeftijd, die het hollands nog goed beheersen.

Iedereen die wenst deel te nemen kan zijn/haar naam en leeftijd insturen, tezamen met een duplicaat van de voordracht, hetzij ernst of luim, aan

DUTCH CANADIAN (CHATHAM) CREDIT UNION LIMITED
229 Queen Street Chatham, Ontario

voor 15 januari 1978,

Deelnemers zullen worden beloond met medailles enz, uitgereikt door een jury.

Voordragers hier is uw kans!

1977 jaaroverzicht

Vervolg van pag. 11

verscheidene diensten in de gemeenten, speciaal in de Hollandse diensten.

De Free Reformed Churches

Deze kleine kerkengroep heeft pas haar synode gehouden en op dit moment is er nog niets naders bekend. Op 't program stond de toelating tot het ambt van twee candidaten C. Schouls en C. vander Meiden.

Ds. den Butter van Toronto en Pronk van Grand Rapids waren vertegenwoordigd op de Chr. Ref. Synode te Hoogeveen. De Chr. Geref. Kerken in Nederland aanvaarden een voorstel in Ecclesiastical Fellowship te treden, dat is correspondentie in ruimere zin zooals een jaarboek van de Geref. Kerken in Nederland te zien geeft. Het is welbekend dat de Chr. Ref. Church contact heeft met een flink aantal Reformed of Presbyterian Churches in de USA.

Prof. Van't Spijken van Apeldoorn en Ds. G. Bilkes bezochten de kerken en vertegenwoordigden ook de Chr. Geref. Kerken op de Synode der Chr. Ref. Church te Grand Rapids.

Ds. G. Hamstra van Dundas Ont., nam een beroep aan naar Nederland (Alphen aan de Rijn) en op dit moment heeft Ds. Pronk van Grand Rapids een beroep van de Chr. Geref. Kerk van Rotterdam.

Ds. J. Tamminga, emeritus predikant van Grand Rapids, werkt thans als Stated Supply in de kleine gemeente van London. De kerken van Hamilton openden verleden september hun eigen school. Een eigen gebouw voor de ouden van dagen is al reeds in gebruik.

Der kleinere kerken der Gereformeerde Gezindte

De Netherlands Reformed Church van St.Catharines heeft een nieuw kerkgebouw in gebruik genomen wat op toenemende groei berekend is. De bemeente Chilliwack , B.C. werd diep geschokt door de moord van drie en waarschijnlijk vier jongere leden der gemeente die een picnic hadden aan de Fraser rivierzijde. Een der jongeren wist te ontkomen; drie jongens werden opgevist uit de rivier en een moisje is nog steeds niet terug gevonden. Meer gegevens ontbreken me op dit moment . Komt er iets dan volgt het in een volgende nummer.

Ons overzicht loopt ten einde en we vragen ons al wat we bedoelen als we belijden: Ik geloof een Heilige algemene kerk, de gemeenschap der Heiligen. Wat hebben we ervan gemaakt?

Wij klemmen ons aan 't jaar dat van ons wijkt
En willen grijpen naar vergane dagen
Maar Gij hebt in wie omziet geen behagen
Omdat die onbekwaam is in Uw Koninkrijk.

Berendien Meyer-Schuiling

Van Dominees en Gemeenten

De Synode der Canadian Reformed Churches [3]

Door John deHaas

Afgevaardigden van de Generale Synode, Coaldale, 1977: Eerste rij(l. naar r.): Ds. J.Geertsema(twede klerk), Ds. M.Van Beveren(vice-president), Ds. W.W.J. Van Oene(president), Ds. J. Mulder(eerste klerk). Twede rij(l. naar r.): J.G. Feenstra, C. Wallinga, Ds. W. Huizinga, H.A. Berends, C. Van Seters, Ds. S. De Bruin, Ds. C. Olij. Derde rij (l. naar r.): B.J. Harsevoort, W.H. Bredenhof, J. De Vos, Ds. D. De Jong, Ds. J. Visscher, J. Bol.

Zoals reeds gemeld is de verhouding tot de Chr. Ref. Church ook op deze synode ter sprake geweest. Het was niet de eerste keer. Verscheidene malen is er over de verhouding tussen beide kerkengroepen gehandeld, en dat is geen wonder voor wie de geschiedenis kent, want zij hebben veel met elkander te maken gehad.

Reeds op de eerste meerdere vergadering van de Can. Ref. Churches, op de eerste classis, die in November 1950 te Lethbridge werd gehouden, werd het besluit genomen om zich tot de Chr. Ref. Church te richten. Het heeft echter tot 1963 geduurd voordat aan dit besluit uitvoering werd gegeven en een ''Appeal'' tot deze Kerk werd gericht.

Nu zal men vragen: ''Wat was de reden dat deze kerken dit deden? Vanwaar die belangstelling?'' Om een antwoord op deze vragen te geven moeten we even in de geschiedenis teruggaan. Het is bekend dat sedert de emigratie naar Amerika van zovele Afgescheidenen in de vorige eeuw begon, en dezen overgingen tot stichting van wat thans is de Chr. Ref. Church, er steeds nauwe betrekkingen zijn geweest tussen de kerken in het oude vaderland en die in de nieuwe wereld. Vele predikanten zijn meegetrokken, of werden later beroepen naar Amerika, en zo is ontstaan het begrip van ''correspondentie'' tussen beide. Predikanten kunnen over en weer worden beroepen en attestaties van leden worden zonder meer wederzijds aanvaard. Men houdt elkander op de hoogte van eventuele veranderingen in liturgische formulieren en belijdenisschriften en houdt ook min of meer toezicht op elkander. In kort: Zij zijn, zoals het ook wel wordt uitgedrukt: zusterkerken van elkander.

Ook tijdens de tweede wereldoorlog was deze correspondentie van kracht, al kon deze door de oorlogstoestand niet practisch worden beleefd. Toen echter de oorlog over was en het gordijn werd opgetrokken, waren er in Nederland twee kerkverbanden, welke beide aanspraak maakten op de naam: Gereformeerde Kerken. Beiden beweerden de wettige voortzetting te zijn van de Kerken, met wie de Chr. Ref. Church voor de oorlog reeds correspondentie had gehad. Hoe deze toestand was ontstaan, behoeft hier nu niet te worden vermeld. Dat is enige tijd geleden in deze rubriek uitvoerig geschied. Het zij voldoende om er op te wijzen dat de ene ongeveer tien maal zo groot was als de andere.

En wat heeft de Chr. Ref. Church toen gedaan? Zij heeft zonder verder onderzoek te doen aangenomen dat de grootste groep gelijk had en heeft met haar de correspondentie voortgezet en tevens verklaard, dat de andere, kleinste groep een afscheiding was van de grootste. Als deze groep correspondentie wenste dan kon zij tot dat einde een verzoek indienen bij de Chr. Ref. Church en dan zou deze dit verzoek kunnen overwegen. En toen er vanuit de Chr. Ref. Church zelve op de synode van 1949 een verzoek kwam om tenminste een commissie te benoemen om te onderzoeken hoe de scheuring in Nederland was ontstaan en of de bezwaren tegen de leeruitspraken van 1942-1944 gegrond waren, weigerde deze synode dit onderzoek pertinent. Op de synode van 1950 gebeurde hetzelfde: weer kwam er een verzoek ter tafel; met hetzelfde resultaat: afgewezen!

Met deze weigeringen was echter een stilzwijgend oordeel uitgesproken over de kleinste groep, over de Geref. Kerken — vrijgemaakt. De Chr. Ref. Church koos de zijde van de Geref. Kerken — synodaal en dit is de aanleiding geworden van het ontstaan der Can. Ref. Churches. Want men denke zich de situatie nu eens goed in. Vele ambtsdragers in Nederland, die de leeruitspraken van 1942-1944 om des gewetenswille niet konden aanvaarden, waren daarom geschorst en later afgezet. Want de synode had meer dan eens verklaard dat ''in de Kerken niets mocht worden geleerd wat niet ten volle in overeenstemming was met genoemde leer uitspraken''. Daarom hadden deze mensen zich vrijgemaakt, niet van de Geref. Kerken, doch van deze leeruitspraken. En nu moesten diegenen van hen die naar Canada waren geemigreerd constateren, dat hier de Chr. Ref. Church, aan wie zij zich krachtens belijdenis en historie zo sterk voelden verbonden, dat deze Kerk de gemeenschap, die hun in Nederland had uitgeworpen, als zusterkerk erkende en tegelijkertijd de kerken, waarvan zij in Nederland lid waren geweest, als ''Schildergroep'' bestempelde en de zusterrelatie weigerde te erkennen.

Zo is toen in 1950 de scheur ook in Canada ontstaan. Maar toen de Can. Ref. Churches voor de eerste maal, zoals hierboven gereleveerd, in classis bijeen kwamen, was een der eerste dingen die zij deden: zich herinneren diegenen, met wie zij een brood gegeten en een wijn gedronken hadden Daarom werd er besloten zich tot haar te richten, om te trachten haar te bewegen van haar weg op dit punt terug te komen. Zij handelden hierin ook in de geest van Prof. Schilder, die het meermalen uitsprak: ''Gij zijt ons onvergetelijk!''

Als in 1949 de Chr. Ref. Church anders had gehandeld, dan zouden er, menselijkerwijs gesproken, vandaag geen Canadian Reformed Churches zijn geweest. Doch toen in 1963 genoemd ''Appeal'' uitging tot de Chr. Ref. Church is dit toch aanleiding geworden tot contact tussen beide kerkverbanden. Beiden benoemden commissies, welke meerdere malen samen hebben vergaderd. Hoewel er verschillen waren, grote verschillen soms, kon toch worden uitgesproken, dat er, wat betreft belijdenis en kerkregering geen onoverkomelijke bezwaren meer waren, die op de weg naar de eenheid lagen. Behalve dat ene punt: de correspondentie met de Ger. Kerken — synodaal.

Uit bezorgdheid voor het welzijn van de Chr. Ref. Church hebben de Can. Ref. Churches steeds tot haar gezegd: ''Verbreek de correspondentie!''

De leiding van de Chr. Ref. Church zag die achteruitgang in de kerken in Nederland ook wel, en zij was ook wel van mening, dat de regels voor correspondentie haar verplichtten wat te doen. In de Acta van de Chr. Ref. synode kunt U hierover lezen. Wat heeft de Chr. Ref. Church toen gedaan? Zij schrok er blijkbaar voor terug om de zusterkerken in Nederland te gaan vermanen, en koos de weg van de minste weerstand. De regels voor correspondentie verplichtten haar tot het uitoefenen van toezicht en zonodig vermaan. Welnu, toen werd de relatie ''correspondentie'' en ''zusterrelatie'' losgelaten, doch in de plaats daarvan werd besloten een relatie te scheppen, welke ''Churches in Ecclesiastical Fellowship'' werd genoemd. De verplichting tot toezicht en vermaan was daarmede vervallen, en nu konden de kerken rustig verder leven en toch hetzelfde contact onderhouden met de Geref. Kerken — synodaal!

Het behoeft geen betoog, dat de Can. Ref. commissie zeer teleurgesteld was over deze gang van zaken en deze teleurstelling werd nog verhoogd door hetgeen diezelfde synode van de Chr. Ref. Church aan de Can. Ref. Churches durfde adviseren, n.l. om zelve tot correspondentie met de Geref. Kerken — synodaal te komen!

Toen dan ook de synode van de Can. Ref. Churches in 1974 bijeenkwam, werd besloten het contact met de Chr. Ref. Church te discontinueren.

In het afgelopen jaar, nog voordat de synode te Coaldale bijeenkwam, is er een tweede ''Appeal'' uitgegaan tot de Chr. Ref. Church. Het is gericht tot alle leden der Kerk en het geeft uitvoerig de gehele geschiedenis van de contacten tussen beide Kerken weer. Op goede broederlijke wijze is deze zaak hierin beschreven. Door het hele geschrift straalt het woord van Schilder, hierboven reeds aangehaald, door: ''Gij blijft ons onvergetelijk!''

RES News Exchange

Save our soil

ALBERTA (Res) — The Christian Farmers Federation of Alberta has warned in a brief to the government of Alberta that prime agricultural land is rapidly being used up for non-agricultural purposes such as urban expansion, industrial development and rural subdivision. It asked that all land with certain kinds of soil be set aside solely for food production.

Jacob Vander Schaef, executive director of the federation, is quoted by the *Presbyterian Record* as saying: "The need to preserve prime agricultural land becomes more and more urgent. This is so especially in the light of future uncertainties. Depletion of oil and gas reserves will affect the use of nitrogen fertilizers and machinery which in turn may affect productivity per acre. The expected increase in food demands, globally as well as locally, will require more good land."

Arabian Mission field closed

ARABIA (Res) — World Presbyterian Missions of the Reformed Presbyterian Church, Evangelical Synod (USA) is closing its field in Ras al Khaima. WPM began work in the small Arabian sheikdom in 1959, building a small hospital and doing midwifery work.

The mission work has encountered strong resistance in the Muslim sheikdom and recently further mission work was made impossible: the sheikh had ordered that work be confined strictly to the medical aspects even within the mission compound. Involved at the mission are two missionary couples and a single woman from America and also Indian nurses. WPM is seeking to relocate its American personnel elsewhere.

JAPANESE CHURCH BROADENS CONTACTS

JAPAN — The 32nd Synod of the Reformed Church in Japan held in Kobe October 18-21 adopted the RES Cape Town 1976 resolutions on race. It decided also to enter into regular correspondence with both the Dutch Reformed Mission Church and the Dutch Reformed Church in South Africa. This involves the exchange of fraternal delegates (or greetings) at major assemblies and communication on major issues of joint concern.

Christian Stewardship Services executive director, Harry Houtman, plans to be in British Columbia for two weeks from January 23 to February 3. If anyone would like to discuss with him the making of a will, estate planning, annuities, etc. that may benefit a charitable organization, please contact him immediately and he will try to schedule a private, confidential visit with you. CSS, 455 Spadina Ave., #210, Toronto, Ontario, M5S 2G8. '1(416) 598-2181, evening-'1(416)461-1207. U mag ook in het Nederlands Schrijven of bellen.

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for information about the Christian Reformed Church in the Toronto area please write:
**COUNCIL OF CHRISTIAN REFORMED CHURCHES OF GREATER TORONTO,
BOX 216, STATION R,
TORONTO, ONT. M4G 3Z9**

editor: Pete Layer

LET'S PLAY CHESS

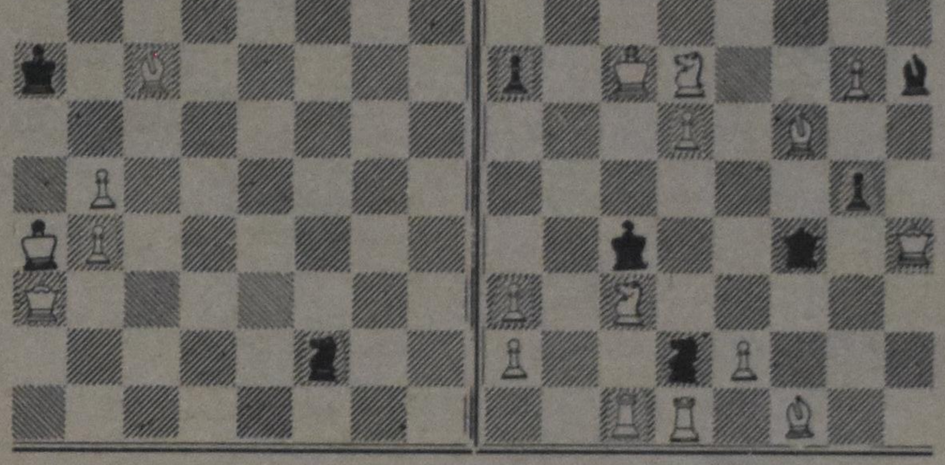
First Series of Problems in January

#727
F. Palatz, Germany, 1930

2
5

#728
E. Umnov, Russia, 1929

6
13



3 pts 3-mover 2 pts 2-mover

Notes

A HAPPY NEW YEAR to you all! I hope we will have a good time in 1978 enjoying the many chess problems composers have arranged over the years.

These selections are certainly not new! The white pieces in #727 will seem to be in each other's way. Please indicate the keymove and the two variations. Mr. Umnov's problem, #728, is a little gem. It needs a finishing touch — the key. Please give it and the threat, if any.

The deadline will be sometime in February, as usual. You may wait until #729 and #730 are published before sending in solutions.

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The Dutch Canadian Drama Club

of Bowmanville, Ont.
presents

A FOUR ACT FRESIAN PLAY

Ljochtsjende Kimen

on **Saturday, January 14, 1978** at 8 p.m.
in the auditorium of Knox Christian School
Scugog Rd., Bowmanville, Ont.

CALENDAR OF EVENTS

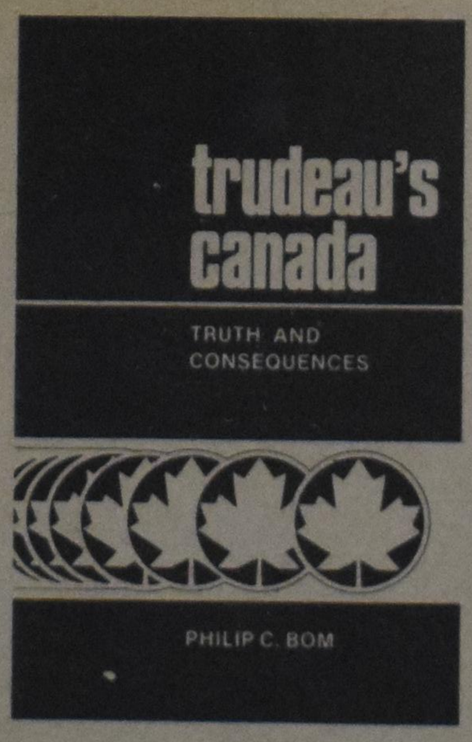
Canadian Reformed Theological College lecture series.

Jan. 5-Feb. 2 — Five consecutive Thursdays, 8 p.m., college building, 374 Queen St. S., Hamilton, Rev. G. Van Dooren, lecturer. Theme: The teaching ministry of the church: the preaching ministry, teaching the four fundamentals, training for the offices, talents for building up the Body, equipped for Kingdom service. Admission is free.

Next issues of C.C.:

Dated	Mailed	Ad deadline
Jan. 13	Jan. 11	Jan. 9
Jan. 20	Jan. 18	Jan. 16
Jan. 27	Jan. 25	Jan. 23

Trudeau's Canada $3.25



Trudeau's Canada: Truth and Consequences provides a critical perspective on the Prime Minister's social philosophy and goals for Canada. It explains how his politics of confrontation has transformed not only Quebec, but also the Liberal party and Parliament.

The author, Philip Bom, analyzes issues such as Trudeau's commitment to federalism, language equality, and freedom of the press. The well-researched study clarifies the confusion concerning the Prime Minister's economics and his Just Society, as well as his industrial and international strategy for a new economic order.

The author includes from the facts he has gathered that Prime Minister Trudeau cannot be our national saviour, a role in which many have placed him.

■ **"Bom writes vividly...."**
"You will find this analysis highly readable and informative...."
Professor John Redekop, chairman of political science at Wilfrid Laurier University

■ **"Everyone will be able to rewrite his own impression of Trudeau, but it will be done in a different way after having read this book." (Chacun pourra refaire "son" Trudeau; mais ce d'une facon differente apres avoir lu ce livre)."**
Political science professor Gerard Bergeron of Laval University

■ **"It will alert all who [read it] to the political consequences of what will be Trudeau's Canada!"**
Robert Thompson, former P.C.member of Parliament and presently professor of political science at Western College, Langley, B.C.

Guardian Publishing, 99 Niagara St., St.Catherines, Ont.L2R 4L3

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Marriages & Engagements.... 8.00
Anniversaries..... 10.00
Obituaries..... 9.00
Notes of Thanks..... 6.00
All other one-column classified advertisements: $4.20 per column inch with a minimum of $6.30. For letters under nummer $1.00 extra.

CALVINIST CONTACT

99 NIAGARA STREET,
ST.CATHARINES, ONT.
L2R 4L3

Notes of Thanks

VOS: Mr. & Mrs. George Vos, Smithville, Ontario wish to thank all friends and relatives for their good wishes and gifts at our 25th wedding anniversary.

Births

KNIGHT: Bill and Mary thank God the creator of life for the gift of a healthy son, BRIAN JOHN born December 17, 1977, weighing 8 lbs 13 oz., brother for Marlene, Teresa, Eric. 17th grandchild for Mrs. J. Knight, Fenwick, Ont. 16th grandchild for Mr. & Mrs. M.Maas, Woodbridge, Ont.
3 Hewko St., St.Catharines, Ont.

KRAAYENBRINK: With thanks to God, the creator of life, John and Bertha are happy to announce the birth of PAUL ANDREW, born December 8, 1977. First grandchild for Mr. & Mrs. Herman Kraayenbrink and fourth grandchild for Mr. & Mrs. Eppe Boersema. R.P. #1, Box 4, Port Lambton, Ont. N0P 2B0.

REITSMA: Our loving God richly blessed us by entrusting to our care a daughter, SHARON ARLENE on December 27, 1977. 6th grandchild for Mr. & Mrs. Thys Rietsma of Hamilton.
"Yes, Lord, let your constant love surround us, for our hopes are in you alone." Ps. 33:22
Thankful parents: Garry and Audrey Reitsma of Brantford, Ontario.

ZEYL: With thankfulness to our faithful creator we wish to announce the birth of a son, MATTHEW PAUL born on December 17, 1977. A brother for Jessica Lynn and Denise Maria. Another grandchild for Mr. and Mrs. G. VanderVecht, Woodstock, and for Mr. and Mrs. W. Zeyl, Sarnia. Parents: John and Netty Zeyl, 81 Cedar St., Woodstock, Ont. N4S 3P9.

Marriages

SPRONK-STRYDHORST, SPRONK-BERGHOUT: Mr. and Mrs. N. Spronk, Sr. of 11203-38 St., Edmonton, Alberta are pleased to announce the marriages of their daughter SYA to JACOB STRYDHORST, son of Mr. and Mrs. H. Strydhorst, Sr. of Neerlandia, Alberta on Wednesday, December 28, 1977 in the Neerlandia Christian Reformed Church; and their daughter ANNA to BERNARD BERGHOUT, son of Mr. and Mrs. D. Berghout of Kingston, Ontario on Friday, December 30, 1977 in the Maranatha Christian Reformed Church, Edmonton, Alberta.

ZANTINGH-ZYSTRA: Mrs. P. Zantingh and Mr. & Mrs. B. Zystra all of Strathroy are pleased to announce the marriage of their children, HELEN and BOB. The ceremony took place on December 9, 1977 in the Westmount Christian Reformed Church of Strathroy. Their new address: R.R. #3 Appen, Ont.

Anniversaries

1943 1978
January 14

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High. Ps. 92:1
The Lord willing we will celebrate with our parents and grandparents,

WILLEM VANDERMEER
and
PAULA VANDERMEER nee Mast

their 35th Wedding Anniversary.
Our prayer for you , is that our heavenly father continues to bless and sustain you.
Thornton—Nick and Antoinette VanderMeer; Elena, Corinna, and Angeline
At home—Ary, Evelyn
Address: 16 Cook St., Barrie, Ont.

Obituaries

On Christmas Day, 1977 the Lord called home, our beloved mother and grandmother,

MRS. ADRIAANTJE BAKELAAR

at the age of 76 years. The words of Psalm 42, have given her strength during her long and difficult illness.
Grand Rapids, Mi—Bill & Janet Bakelaar
Listowel, Ont.—Neil & Alice Bakelaar
London, Ont.—Peter & Shirley Bakelaar
Niagara Falls, Ont.—John & Paulette Bakelaar
13 grandchildren
R.R. #1 Listowel, Ontario, N4W 3G6.

In Loving Memory
Then I saw a new earth (with no oceans!) and a new sky, for the present earth and sky had disappeared. Rev. 21:1
On December 8, 1977 the Lord called, suddenly for us, but at His appointed time to His eternal home our dearly beloved husband, father, son, brother, son in law, brother in law and uncle at the age of 44 years.

ADRIAN "ARIE" dEJONGE

He is remembered by his loving wife and children:
Pearl deJonge-Kits
Linda, Geraldine, Ardy , Stanley and Quinten
Parents:
Mr. & Mrs. A.N. deJonge of Red Deer
Sisters:
Nancy and George Abma and family of Edmonton
Janny and Marines Konynenbelt and family of Rocky Mountain House
Family:
Mr. & Mrs. H.J. Kits
Uk and Helga Kits and family
Jake and Penny Kits and family
John and Helen Kits and family
Jenny and Eddy Veuger and family
Clarence and Doreen Kits and family
Swancie and Jack Soley and family
Kor Kits
Teena and John Van'tLand and family
Also remembered by many relatives in the Netherlands. Funeral Services were held from the Christian Reformed Church on Tuesday, December 13, 1977 at 2:00 p.m. with the Reverend N.B. Knoppers officiating.
If friends desire, donations may be made to the Alberta Heart Foundation. Address: R.R. #2 Red Deer, Alberta T4N 5E2.

Psalm 23
In his infinite wisdom and love, the Lord took to live with him our dear daughter and sister,

CORNELIA DEVRIES

Williamsburg, Ontario.
Kinderdijk—M. v/d Woerdt
Brinston—C. Mudde
Alblasserdam—P. deHaan v/d Woerdt
Doerwerth—G. v/d Woerdt
Kinderdijk—A. v/d Woerdt
Funeral was held December 20, 1977.

Obituaries

Out of the turmoil of this world, the Lord took to Himself unto His eternal rest, our dear friend and faithful member of our Ladies Society,

MRS. CORRIE DEVRIES

"Come to me, all of you who are tired from carrying heavy loads, and I will give you rest. Take my yoke and put it on you, and learn from me, because I am gentle and humble in spirit; and you will find rest. For the yoke I will give you is easy, and the load I will put on you is light."
Matthew 11:28,29,30
December 17, 1977.
Ladies Soc., Wees en Zegen, Williamsburg, Ontario.

On December 13, 1977 after a lengthy illness and long suffering the Lord called home,

EGBERTJE KONING (Verhoeven)

at the age of 66 years.
Dear wife of Sytse Koning, 38 Bridge St., St.Catharines, Ont.
Dear mother of:
Mt. Hope—Dave & Annie Koning
Cayuga—Dick & Sandra Koning
Ancaster—Martin & Elly Koning
Predeceased by son Jake.
Also survived by 14 grandchildren & 4 sisters & 1 brother in the Netherlands. The funeral service was held December 16, 1977 at First Reformed Church, St.Catharines. Rev. Strik officiated.

On Thursday, December 15, the Lord took to himself our dearly beloved husband and father,

MR.ELING KOOPMAN

at the age of 70 years. 1 John 3:2
Edmonton—Mrs. Gezyna Koopman
Sudbury—Elizabeth Koopman
Picton—Walter & Frances Koopman
Newmarket—Syd & Clara Kooistra
Stroud—Ralph Koopman
Bowmanville—Dirk & Willy Bruinsma
Toronto—John & Helen Paquet
Clairmont—Winny & Ralph Pypker
Barrie—Ray & Linda Koopman
Markum—Sim & Dorothy Koopman
Edmonton—Syd & Judy Koopman
and 27 grandchildren.
Predeceased by daughter Joyce in 1967.
10707 117th Street, Suite 203, Edmonton, Alberta.

The Lord is my Shepherd
On December 1, 1977 the Lord in His infinite wisdom and love took unto Himself our dear sister in law, daughter in law, and aunt,

HELEN LAMMERS

with her mother MRS. KAP and sister JOAN KEANIE.
We pray the Lord to continue to sustain Bert, Stephanie and Shawn and that they may truly know that our only comfort in life and death is that "We are the Lord's"
Sarnia—Dad and Louis Lammers
London—Ed & Lennie Lammers; John, Scott, Paul, & David
Sarnia—Ena & David Welch; Christie and Jeffrey

On December 19, 1977 the Lord very suddenly took unto Himself our beloved husband, father and grandfather,

KLAAS VANDERSLUIS

at the age of 55 years.
He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust. Psalm 91:1-2
J. VanderSluis
Ray & Theresa VanderSluis; Sarah, Danny, Rachel
Hessy & Steve Byma; Bonnie & Ruth
Donald & Maggie VanderSluis
Michael & Kathy VanderSluis
Kenneth VanderSluis
15 Daleview Crescent, Chatham, Ont.

Obituaries

Romeinen 8:18

Op 19 December 1977, nam de Here zeer plotseling tot Zich, op den leeftijd van 55 jaar, onze lieve zwager en oom

KLAAS VAN DER SLUIS

geliefde echtgenoot van Jetske Reinsma.

Moge de Here die gezegd heeft:Ik zal u niet begeven en u niet verlaten onze zuster en haar kinderen vertroosten en omringen met zijne nabyheid en goedertierenheid.
Edmonton, Alta.—K. Greidanus
A. Greidanus-Reinsma
Peers, Alta.—A. Reinsma
G. Reinsma-Postma

Op December 1977, nam de Here tot zich onze innig geliefde man, vader en grootvader,

ANNE VANDERVEEN

op de leeftijd van 78 jaar.
Mijn genade is u genoeg. 2 Corinthiers 12:9
Geliefde echtgenoot van
Jantje VanderVeen-Bolhuis
Vader van
Brussels, Ont.—Bram en Frances VanderVeen
St.Catharines, Ont.—Nelly en Joop Grootveld
Beamsville, Ont.—Jean en Dirk Huisman
Grimsby, Ont.—Janet en Bernard Scholman
en 16 kleinkinderen.

De begrafenis heeft plaats gevonden op 22 December. De rouwdienst werd geleid door Ds. J.W. VanWeelden, in de Mountainview Christian Reformed Church, Grimsby. 14 Marlowe Ave., Grimsby, Ont.

On Monday, December 19, 1977 the Lord took up to His mansion, our colleague and former president,

PETER VAN RY

"Behold I am coming soon, bringing My recompense to repay every one for what he has done. Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates." Rev. 22:12,14
May the Lord comfort and sustain his wife Nell and her family, with His Word and Spirit.

Evangelism Committee
Third CRC Edmonton

On December 2, 1977 the Lord God called unto a greater glory our dear husband, father and grandfather,

WILLEM VELLENGA

at the age of 50. Psalm 23
Dear husband of Tettje Vellenga
father of
Andy and Dale; R.R. #1 Paris
Robert; R.R. #1 Paris
Helen & Ken Dool; R.R. #1 Harley
Louie
William
Barbara
Carolyn
Gordon
R.R. #1 Paris
grandfather of
Tracy Dool.
Funeral Service took place on December 5 at 2 p.m. Reverend R. Hekhuis officiated.

Obituaries

Op 3 December 1977. Nam de Heere tot zich onze lieve moeder, grootmoeder en overgrootmoeder,

TEUNISJE VLEEMING-CORTUS

op de leeftijd van 94 jaar.
Westervoort, Holland—H. Vleeming
J. Vleeming-Wijlhuizen
Velp, Holl.—H. Wijlhuizen-Vleeming
Westervoort, Holl.—A. Baerends Vleeming
P. Baerends
Ridgetown, Ont.—G. Verbeek-Vleeming
R. Verbeek
Rimbey, Alta.—H.J. Vleeming
G.A.M.Vleeming-v.Binsbergen
Calgary, Alta.—J.P. Vleeming
R. Vleeming-Bennik
Duard, Ont.—J.C. Vleeming
A.C. Vleeming-Garsen
Rimbey, Alta.—T. Grutterink
J. Grutterink
Ponoka, Alta.—W. Vleeming
L.G. Vleeming-Oostenrink
Velp, Holl.—W.J.H. Duyts-Vleeming
G. Duyts
en 53 kleinkinderen en 69 achterkleinkinderen. De begrafenis heeft plaats gevonden. 7 Dec. 1977 in Westervoort.

Teachers Needed

BRANTFORD:
Because of family circumstances the Brantford Christian School is urgently in need of a teacher for combined grades 1 and 2 (18 students) as soon as possible. Please forward applications to Mr. William Siofstra, Princ., Brantford Christian School, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: (519) 752-0433 (school) or 753-9557 (home).

COLLINGWOOD: Due to the passing of our principal, the Collingwood District Christian School is in need of a teacher (grades 5-8, 11 pupils) starting in Jan. 1978 or as soon as possible. Our preference is for a teacher who would be our principal for the next school year. Sent full resume with application to: Collingwood District Christian School Association, c/o Secretary of the Board, R.R. #3, Box 69, Stayner, Ont. L0M 1S0.

Personal

2 girls are looking for a mature person to share a 3 bedroom townhouse in Bramalea, Ontario. Available immediately. Please write 93-1020 Central Park Dr., Bramalea, Ont. L6S 3J5 or phone 416/791-1975.

Vader met 2 zoons, middelbare leeftijd vraagt Chr. Ref. huishoudster. Zend brieven onder: #4245, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Employ Wanted

2 boys ages 16 and 17, are looking for work in the summer. Any type of work, indoors or out. Would prefer work outside the Niagara Peninsula. Please write: Ed Korevaar, 66 Ghent St., St.Catharines, Ont. L2N 2C9 or phone: 416-934-2641.

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Executive Director

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W.H. Hultink, Convener,
OACS Search Committee
547 West Fifth Street
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Interviews with interested applicants will be scheduled as soon as possible. The position is presently under an interim arrangement. The successful applicant should be available by June 30th, 1978 or prior if possible.

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Faith behind the iron curtain

A song in Siberia by Anita and Peter Deyneka Jr., published by David C. Cook Publishing Co.; price: $6.50 cloth, $3.50 pb.

Reviewed by Maria H. Kuntz

Although we may have heard from various sources about the suffering of Christians in Russia, we usually have only vague impressions about the real situation there. But when we read the book **A Song in Siberia,** our eyes are opened and we are amazed. Amazed about the courage and determination of the Christians in Russia, about their readiness to suffer for their faith and about the devotion with which they serve their Saviour.

A Song in Siberia is the true story of a Russian church which could not be silenced. The authors, Peter and Anita Deyneka, work with the Slavic Gospel Association and have in that capacity visited the Soviet Union several times. They have written several books for both children and adults on the plight of Christian believers in Russia. They speak Russian fluently themselves and are very knowledgeable about the Russian religious scene.

"The church that could not be silenced" is a Baptist church in Barnaul, an important industrial city of close to half a million people in Siberia. Some of the members of this church have managed to emigrate to West Germany. From them the Deyneka's gathered much important information which under Russian surveillance would have been hard to get.

In Russia, churches are officially recognized only when they are registed under AUCECB (All Union Council of Evangelical Christian Baptists), organized in 1944. The leaders of AUCECB work together with the Government, which is one reason why there are so many unregistered churches. Registered as well as unregistered churches face difficulties in the atheistic Soviet society, but the degree of persecution varies from place to place.

The book tells us about the twelve year ordeal of this Barnaul church from 1961-1973. The local Soviet authorities did everything to make life hard for these Christians. Even young children were harrassed and interrogated; they were ridiculed at their schools and were often left out of activities because of their parents' religion. The adults faced imprisonment, loss of jobs, destruction of meeting places and constant persecution.

The amazing thing is that the more they were persecuted the stronger their commitment grew. They organized trips to Moscow to speak with the leaders in the Kremlin. They sought help at the American embassy. They wrote letters to people all over the world to inform them of all the injustices. They kept a file of all the official documents of accusation and verdict and also of their own requests for help.

This book is a documentary rather than a story containing a lot of names, data and facts. Perhaps the authors could have made the people behind all these names more alive. With painstaking accuracy they have more or less reported all that happened to these Christians in Barnaul. They have shown very clearly that, for these people, being Christian is connected with suffering. With a new believer the cost of following Christ is frankly discussed: Are you prepared for persecution? Will you be able to stand true to Christ if only you alone are left?

The book claims to be a true story, and it certainly gives the impression of a truthful report. Reading it is an enriching experience. Perhaps an excellent idea for a gift?

Rich Christians in a Hungry World
by R. Snider, pp. 250 $5.00

Stewards of God
by M. Kauffman, Hardbound, pp. 264 $6.00

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by P. Schrotenboer, pp. 22 $1.00

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